ISLAHI KHUTBAAT

DISCOURSES ON ISLAMIC WAY OF LIFE

Part 9

By
Justice Mufti Muhammad Taqi Usmani

DARUL-ISHAAT
KARACHI-1, PAKISTAN.

Vol. IX

Includes

PUBLISHER'S NOTE

The English version of the Islahi Khutbat, has been published by Darul Isha'at Pakistan. This is solely because of the Favours of Allah on us and the prayers of our mentors.

This is the translation of the reformative speeches of Mufti Justice Mawlana Muhammad Taqi Usmani may Allah prolong his benefits over us. He has been given these lectures for about ten years every week at the Bait ul Mukarram Masjid, Karachi. Those who attend these lectures gain much knowledge theoretically and practically. I, too, attend these lectures and have been deriving much advantage. These lectures are being recorded on audio cassettes and books are published subsequently. These cassettes and books cater to those who understand the Urdu language.

We at Darul Isha'at desired that an increased number of people should benefit from these lectures. Allah helped us get these books translated into English and publish them and He also provided us the necessary means. *Al-Hamdu-lil-laah,* after six years of continuous effort a complete set of these books is available to the readers. Let

our readers remember that these books have been translated from oral lectures of the honourable Mufti Justice Mawlana Muhammad Taqi Usmani and not from his writings.

They may, therefore, find in them the style of the spoken words that the translator may have retained here and there.

We have endeavoured to match the get up of the books with their invaluable content and have paid due care in the use of paper, printing and binding. We hope that this set of books will be very useful to our readers in Europe and the United States. They will gain beneficial knowledge from these books and be prompted to put their knowledge into practice.

Insha Allah they will find a great change in their everyday life.

We have published many books in English and many more are under preparation. Do write to us for a full list of these books.

Finally, I request my readers to remember me in their prayers as also my parents and family members. May Allah reward them.

KHALIL ASHRAF USMANI
S/O MOHAMMAD RAZI USMANI

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FOREWORD

To The English Edition by
Justice Mufti Muhammad Taqi Usmani

In the name of Allah, the Compassionate, the Merciful.

On the advice of some of my elders I hold a weekly meeting in Jamia Masjid AlBaitul Mukaram attended by a large number of Muslim brothers and sisters. Rather than giving a formal lecture, my basic purpose intended to be achieved through these meetings is that we get together for some time to review our ways of life in the light of Islamic teachings and to deliberate what is going to happen to us after we leave this mundane world. When the Muslims having true Islamic orientation sit together for this purpose, each one of them benefit from the other to create a genuine concern about our coming life which is the real and eternal life as compared to the present one which may come to an end any time.

I this mutual meeting which is meant for self-correction I normally read a book of Hadith and explain it to the audience in the light of what I have learned from my elders with special reference to the current attitude prevailing in our society and touching upon the relevant practical issues, social evils and the major faults found in our practical life. My friend Maulana Abdulla Memon who regularly attended these meetings usually prepares the audio cassettes of these addresses which are widely circulated in the country and abroad. He has also transcribed some of these audio cassettes in an abridged form and after their compilation he has published them in separate volumes under the title of "Islahi Khutbaat". Nine volumes of

this compilations have already come out in Urdu by the grace of Allah which were widely circulated, read and benefited from.

Since long some of my friends were suggesting that these addresses be rendered into English as well so that they may be useful for the English readership. I was reluctant to act upon the suggestion because, as told earlier, these addresses were not formal lectures on a particular subject. They were in fact discussions, on different aspects of our lives, undertaken with frankness rather than formalism. They some time lack the sequence usually expected from a well considered writing. Therefore, I do not know how far their translation will be as meaningful and effective as it was proved to be in the original Urdu language. However, my nephew, Mr. Khalil Ashraf Usmani, the proprietor of Darul Ishaat, requested Mr. Iqbal Ansari and Mr. Rafiq Abdur Rehman to translate these Khutbaat into English. Both of these gentlemen undertook the task and the outcome of their noble effort is appearing before the readers. I had advised them not to be too strict in literal translation and to render the basic idea in their own style. I had no opportunity to go through the manuscript of their translation but had an occasion to have a cursory look on some passages. To the best of my assessment the translation I have seen is correct and conveying. I hope that it will help readers to understand the basic theme of these Khutbaat. May Allah grant the best reward to the translators and publisher of this book and make it beneficial for the readers. I would again remind the readers that it is not a book properly authored by me. It is the compilation of my extempore discussions therefore, I extend my apology if some readers find the sequence of thoughts somehow disturbed in some places. However, the readers should concentrate on the message given and not on the style adopted.

Muhammad Taqi Usmani

FOREWORD

To The Urdu Edition by
Justice Mufti Muhammad Taqi Usmani

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اَلْحَمْدُ لِلّٰهِ وَكَفٰى وَسَلَامٌ عَلٰى عِبَادِهِ الَّذِيْنَ اصْطَفٰى

In the name of Allah, the Compassionate, the Merciful.

All Praise belongs to Allah Who is Sufficient. And, peace be on His chosen servant.

For many years now, I have been delivering talks on religious subjects in compliance with the advice of my elders every Friday after 'Asr prayer.

People of different walks of life attend these meetings, and there are women too. By the Grace of Allah, I derive much benefit myself from these talks and my listeners too feel a sense of advantage. May Allah cause the series of talks a means of reformation for all of us. *Aameen*!

My close colleague, Maulana Abdullah Memon, has been recording these talks for some time and distributing the cassettes. I have been told by my friends that these cassettes have been much beneficial to the general body of Muslims.

The number of cassettes has now exceeded two hundred and fifty. Maulana Abdullah Memon has reduced some of these cassettes to writing and brought them out in the form of small booklets which are now compiled together

in book-form under the name of Islahi Khutbaat (Discourses on Islamic Way of life)

I have revised some of the speeches and the Maulana has done a very useful work by annotating quotations of the Ahadith in my speeches with proper references to their source. This work has proved very useful.

In reading this book, my readers must remember that it is not a formal composition but a collection of speeches made at different times penned down from recording. Therefore, they will sense the style of an oral dialogue in these articles. The benefit that accrues to any Muslim from these articles is merely a blessing of Allah for which he must be thankful to Him. But, if there is a slip in these articles or something superfluous, then that is a lapse on my part. I must say, however, that my aim in delivering these talks was not simply to speak out but-before everything else- I had my reformation in mind, and then that my listeners may be drawn towards their own reformation.

Do not let the written word please you
Or the working of fate worry you!
I have by your memory alone
What of the text and what of its meaning

May Allah through His Grace and Favour let these writings be a means of our reformation, and a treasure for the Hereafter. May He reward well the compiler and publisher of these articles. *Aameen.*

Muhammad Taqi Usmani.
12 Rabi-ul- Awwal 1414 A.H

Series: 82

THE FOUR SIGNS OF PERFECT FAITH

DARUL ISHAAT URDU BAZAR KARACHI

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The Four Signs of Perfect Faith

الحمد لله نحمده و نستعينه ونستغفره و نؤمن به و نتوكل عليه ونعوذ بالله من شرور انفسناومن سيأت اعمالنا من يهده الله فلا مضل له ومن يضلله فلا هادی له و نشهد ان لا اله الا الله وحده لاشريك له ونشهدان سيد نا و سندنا و نبينا ومولانا محمدا عبده ورسوله صلى الله تعالى عليه وعلى اله واصحابه وبارك وسلم تسليما كثيرا كثيرا

اما بعد !

من اعطى لله ومنع لله واحب لله وابغض لله فقد اسكتمل ايمانه (ترمذی ابواب صفة القيامة، باب نمبر ٦١)

Praise belongs to Allah. We praise Him, ask Him for help and seek His forgiveness. We believe in Him and place our trust in Him. We seek refuge in Allah from the mischief of our souls and from our evil deeds. He whom Allah

guides, none can mislead; and he whom Allah leaves astray, none can guide. And we bear witness that there is no one worthy of worship except Allah, who is Alone and Who has no partner. We bear witness, too, that Sayyidina Muhammad is His slave and His Messenger, may His blessisngs be on him and on his family and companions, and may He favour him and give peace, a complete peace.

The Holy Prophet ﷺ has said, "If anyone gives something to someone else for the sake of Allah, forbids something to someone for Allah, loves someone for the sake of Allah and hates someone for the sake of Allah, then he will have perfected his faith." (Tirmizi, Sifat ul Qiyamah, Chapter 61)

The First Sign

The first sign of a perfect faith is that the Believer gives someone something for the sake of Allah. Thus, if he spends some money, he has the pleasure of Allah in mind. Whether he spends on himself, his family or in charity, he forms an intention at the time of spending that he wishes to please Allah. This condition is more emphatic when he gives in charity that he has the pleasure of Allah in mind and harbours no ostentatious designs but hopes for a reward from Allah alone.

Form the same intention when buying or selling

A man who spends money on any head other than charity must also form a similar intention and aim at the pleasure of Allah. For example, when he buys something and pays for it to the seller, it is, on the face of it, a mere

worldly transaction. But, when he buys it he has in mind the responsibilities placed on him by Allah towards his family members and hopes to discharge these responsibilities thereby. At the same time, he must form the intention to undertake this transaction in accordance with the lawful method prescribed by Allah and he should shun the forbidden transaction. In that case, the two intentions will make the transaction an effort to seek the pleasure of Allah although it may look like a worldly dealing.

It depends on the angle of seeing

Mawlana Doctor Abdul Hayyi رحمة الله عليه would say often that the only difference in mundane and spiritual matter is the angle of sight. What is worldly from one angle becomes religious when seen from another angle. The method to do it is to carry on whatever one does in this life but look at it from a different perspective - whether he sleeps, arises, eats or drinks. For instance, to eat is apparently a worldly matter, but he is religious if he thinks that he eats to comply with the Holy Prophet's ﷺ directive:

ان لنفسك عليك حق (صحيح بخاری جلد ۱ صفه ٢٦٤،٢٥٦)

Surely, your body has a right over you (Sahih Bukhari, Book 19, Chapter 20, *Hadith*# 1153)

Let him think that when food was presented to the Messenger of Allah ﷺ, he took it as a blessing of Allah and thanked Him for that while he ate it. Now, if this man intends to follow the *Sunnah* of the Holy Prophet ﷺ in eating, the seemingly worldly exercise will become a religious effort. In this way, there is nothing of the actions of the world that cannot be seen from a religious angle. One can see whatever he does from morning till evening

from a different angle and turn it into a religious task.

Every piety is charity

People suppose generally that charity is to give money to the needy or to feed him. They suppose it not to go beyond that. However, according to the Holy Prophet ﷺ "every pious deed done with a pious intention is *sadaqah*". He went so far as to say that the morsel a man feeds his wife is also *sadaqah*. It is so because he does it to fulfil the responsibility imposed on him by Allah and hopes to earn a reward from Allah for what he gives is given for the sake of Allah.

The second sign

The second sign that tells us that a Believer has perfect faith is that he withholds or forbids for the sake of Allah. For instance, if he does not spend on something, he restrains himself for the sake of Allah because Allah and His Messenger ﷺ have forbidden us to spend unnecessarily. Or, if he does not pay anyone to spend on an unlawful cause, he meets the demand of *Shari'ah* and gains the pleasure of Allah.

Giving a gift to meet custom

Many inexplicable customs are in vogue in our society and they call upon us to present gifts on different occasions. If anyone fails to comply with the custom, he is looked down upon although there is no precedence in the behaviour of the Holy Prophet ﷺ for that and Allah has not asked us to do so. For instance, *niyota* is paid on weddings. Whether a man be able to afford it or not, he has to pay it otherwise people will look at his behaviour with contempt; he will have to borrow or earn in an unlawful way. On the other

hand, a man may be able to afford to pay for it but he withholds payment unmindful of the custom or censure simply because he wishes to please Allah then what he does is for the sake of Allah and his behaviour is a sign of perfect faith.

The third sign

The third sign that a Believer's faith is perfect is that he loves anyone for the sake of Allah. A person loves someone for no other reason but simply for the pleasure of Allah as, for instance, his attachment to a man of God. Obviously, he does not expect any worldly benefit from that man and loves him only for the sake of Allah and he hopes to progress in spiritual matters and to please Allah. This is a very blessed love and provides much benefit to the beliver who attaches himself to the pious man.

Attachment With A Pious Man To Obtain Worldly Benefits

Sometimes a man is tempted by the devil or his own base desires and seeks mundane advantages from the spiritual attachment to a pious mentor.

For instance, he hopes to raise himself in the eyes of other men by attaching himself to the pious man. He hopes to be counted as close to the love merely for Allah becomes a means of furthering his worldly gains.

Some people attach themselves to the pious man because men from different walks of life visit him and they include influential men, men of high office, and rich affluent men. They will thus gain contact with these people and be able to further their ends thereby. The love that was meant to be for the sake of Allah gave way to worldly interest. In contrast, anyone who maintains a

contact with a pious man to gain religious and spiritual advancemet is said to be doing so for the sake of Allah and his love is regarded as love for Allah for which Allah has given assurance of great reward.

Turn every love for the sake of Allah

There is a form of love in the life of every man. There is love between mother and child, father and child, and husband and wife. There is fraternal love and love between relatives. If the angle of view is aligned properly, these forms of love can be described as love for the sake of Allah. For instance, if anyone heeds the directive of Allah and His Messenger ﷺ that one should love his parents then his love for his father and mother is regarded as love for the sake of Allah. We are told that if anyone casts even a glance towards his parents with love, he is rewarded as though he has performed a *Hajj* and an Umrah (pilgrimages to Makkah). On the face of it, the man fulfils his natural tendencies in loving his parents but with proper alignment of his intention, he is credited with doing that for the sake of Allah.

Let a husband love his wife for the sake of Allah

A man's love for his wife is part of his sexual instincts. However, he can gain credit for loving her for the sake of Allah if he forms an intention of obeying Him and His Messenger ﷺ and if he tells himself that he follows the *sunnah* of the Prophet ﷺ in doing so. Thus, if we have the case of a man who loves his wife because of his sexual instincts and another man who loves his wife for the sake of Allah, the two of them seem to be doing the same thing but actually, there is a wide difference in their respective behaviour. The *Ahadith* are replete with

examples of the Prophet's ﷺ show of love to his wives. He missed no opportunity to please them. People like us are sometimes surprised at some of the examples of his behaviour with his wives. For instance, we read in a *Hadith* that the Holy Prophet ﷺ narrated to Sayyidah Ayshah رضی اللہ عنہا the story of eleven women. These women sat together and decided that each should relate her husband's behaviour to the others. "The first woman said.... Then the second said..... and the third woman said.... and the fourth related....." The man who receives revelation from Allah and who is in constant contact with Allah - this man finds time to tell his wife the story of eleven women! Another *Hadith* tells us of an occasion when the Prophet ﷺ asked Sayyidah Ayshah رضی اللہ عنہا if she would compete with him in a running and she consented. The two ran a race on an open ground where there was nobody else and no likelihood of the veil being violated.

Our behaviour is influenced by sexual instincts

On the face of it, this behaviour seems to have nothing to do with worship and it seems to be no different from a similar behaviour of any of us with his wife. But there is much difference between our behaviour and that of our Holy Prophet ﷺ. We follow our sexual insticts in showing love to our wives while the Prophet ﷺ came down from his high station to do it because Allah has directed that a husband pleases his wife.

Who is An *'Arif*

An *'Arif* is one who recognises Allah and the *Shari'ah* as well as the path and knows them well. According to the Sufis, an *'Arif* is a collection of paradoxes. His pesonality and his deed. seem to be contradictory for he is in constant

link with Allah and remembers Him all the time, he mixes along with his family and other people talking to them and laughing with them. This is why such a man is called a "collection of paradoxes."

Difference between the beginner and the graduate

Among the Sufis, one who is in the incipient stages is known as a *Mubtadi,* a Beginner, and one who has passed through all stages is a *Muntaha*, a Graduate we may say. The former has set his foot on the road to *Tariqah*, the Sufi Path in search of inner reality of religious and spiritual life. The obvious status of both of them is similar and their behaviours look alike, while one who is between them seems different.

For example, there is a man like us who is a *Mubtadi,* a novice, just beging to tread the religious path. He does everything that is worldly. He eats, drinks, converses with other people, buys and sells, spends his time with his wife and children. At the other extreme is the Holy Prophet ﷺ who buys and sells in the market, does manual labour and spends his time with his wives but he is a *Muntaha,* in the Final stage, the Teacher. The apparent condition of the *Mubtadi* and the *Muntaha* is alike but there is much difference between the two. There is a third man who is a little ahead of the tyro, the *Mubtadi,* and in-between the two stages. His behaviour is different. He does not go to the market and does not spend his time with his family but he is ever occupied in remembering Allah and in seeking His forgiveness. He has nothing else to do from morning to evening and he is on a third and middle stage.

The example of a *Mubtadi* and a *Muntaha*

Mawlana Ashraf Ali Thanavi رحمه الله عليه has explained the three categories through an example. There is a river and a man is standing at its bank while another has crossed over it and is at the other side of it while a third is crossing over it and is swimming in its midst using his hands and feet in the exercise. To one who sees them, the two men at either side of the river are alike; each is standing at the bank of the river although the one has yet to cross over the river and to endure the waves while the other has gone through the river and the tests involved in swimming before arriving at the other side. The third man is grappling with the waves and going through the tests in his attempt to arrive at the other side. To one who sees them the third person who is swiming through the river seems the bravest because he is fighting the waves but in fact, the second man who is at the other side of the river is the bravest because he has endured the test successfully. He is now on dry land and in the same state as the one who has not yet had a dip in the water. This is why the *mubtadi* and the *muntaha* seem alike but there is a wide difference between the two.

One needs to practice to achieve love for Allah

In order that a person convert his worldly loves for the sake of Allah, he must practice for sometime before he achieves that. When he approaches a religious mentor or a Sufi, that pious man will make him undergo ritual exercises that will enable him to change the angle of his existing love so that they become for the sake of Allah while the love remains as devoted as it was. Mawlana Doctor Abdul Hayyi رحمه الله عليه used to say that it took him years together to change the angle of his love and form the

intention for it to please Allah. Thus, for example, when he returned to his home and was hungry and food was brought before him, he restrained his hand a while although it would draw towards food instinctively. He first formed an intention in the light of the *sunnah* of the behaviour of the Prophet ﷺ who would express gratitude for the food and his own dependence on it before he began to eat it. In this way the Mawlana changed the angle of sight, remembering also that Allah has imposed on him a duty to his body.

Love children for Allah's sake

Likewise, when he entered his house, he saw his child playing and the sight pleased him and he felt like picking him up and kissing him. But, he stopped himself from doing so until he had formed an intention to emulate the Prophet ﷺ who showed love to children. Once, the Prophet ﷺ was delivering a sermon in the Masjid Nabawi when he saw Sayyidina Hasan or Sayyidina Husayn رضی الله عنہما coming towards him; he got down from the *minbar* (pulpit) to receive him and placed him on his lap. Once, while he was offering his prayer, Sayyidah Umamah رضی الله عنہا, a young child then somehow climbed to his shoulders; when he was going into the *Ruku'* (bowing posture), he picked her up and placed her on the floor gently but when he was in the *sajdah* (the prostration posture), she again climbed onto his back! Anyway, to love children and to play with them is the *sunnah* (practice) of the Holy Prophet ﷺ we must contemplate ourselves observing this *sunnah* when we love our children. In the beginning it seems to be done with particular concentration but gradually one does it automatically. It comes naturally after some time so that every love becomes love for the

sake of Allah whether it is shown to a child, wife or parents.

This is a very easy method and there cannot be an easier method that allows one to do whatever he does only with a change in the angle of perspective and intention. But this can only be done after one puts in some effort for it. All it needs is practice and a time will come when every love will be for the sake of Allah.

Token of love for Allah

What will tell one that his love is really for Allah? The sign is that when the cause of Allah demands he will be prepared to give up the love without the least bit of demur and he will not feel an unbearable pressure on himself.

An incident in the life of Hazrat Thanavi رحمة الله عليه

Once Mawlana Thanavi رحمة الله عليه told his audience that he had gone through an unusual test one day. His wife had spoken to him in a harsh tone and he told her that he was not used to that adding, "If you say, I will transfer my lodgings to my *khanqah* where I will live the rest of my life because I cannot endure the tone used by you." He told his audience that he had thrown the challenge but the next moment wondered if he could do that at all. He wondered what if she asked him to go ahead with his threat? Would he spend the rest of his days in the *khanqah*, or was it just an idle burst of words? When he thought of it, he realised that he was able to carry on his threat because his love was for Allah and if he had to give up love of someone against his love of Allah then he would do it. He would not undergo an intolerable situation

because his love was for the sake of Allah. Khanqah is a recluse where disciples undergo training.

This stage can be achieved after strenuous effort which is not impossible for a person to do. The result of the effort is that Allah grants a station which is worth achieving.

The fourth Sign

The fourth sign is to hate someone or be angry at him for the sake of Allah. The hatred or anger that a person feels for another is not on his person but it is because of an evil deed he performs that earns the displeasure of Allah. Such anger and displeasure is then for the sake of Allah.

Do not show hatred to the Person

The religious elders have taught us a lesson that we must remember always. They have told us not to hate the unbeliever but to hate disbelief, not to hate the sinner but to hate the sin, not to hate the transgressor but the transgression. If anyone is involved in immorality and sin, he is not the one to be hated but it is his deed that is detested. His person is worthy having pity because the poor man is ill -- he is ridden with the illness of disbelief, vice or sin. One does not hate the sick man but he detests the illness. If we hate the sick man then who will care for him?This is why when a person gives up sin and disbelief then he is worth embracing.

The method of the Holy Prophet ﷺ in this regard

Let us look at the behaviour of the Holy Prophet ﷺ in this regard. The person that chewed the liver of his paternal uncle, Sayyidina Hamzah رضی اللہ عنہ- sayyidah

Hindah رضی اللہ عنہا- and the one who made it possible for her - Sayyidina Wahshi رضی اللہ عنہ - when they embraced Islam, they became his brother- and sister-in-faith. When their names are recalled now, the prayer رضی اللہ عنہ or رضی اللہ عنہا (may Allah be pleased with him/her) is spoken after their names. The truth was that their persons were never despised but their behaviour and their deeds were despised and their belief was hated. When they repented sincerely and gave up the evil deed and belief, there was no cause to hate them.

An incident in the life of Khwaja Nizam-ud-din Awliya رحمۃ اللہ علیہ

Khwaja Nizam-ud-din Awliya رحمۃ اللہ علیہ was a great saint. In his times, there lived a great religious scholar too, Mawlana Hakim Zia-ud-din رحمۃ اللہ علیہ who was an eminent jurist too. While the former was a well-known Sufi, the latter was noted for his mark in jurisprudence and so as a Mufti (one who gives judgement in religious matters). Khwaja Nizam-ud-din Awliya رحمۃ اللہ علیہ regarded *sama* as proper as indeed, many Sufis allow it. *Sama* is the recitation of *Hamd* (praise of Allah) and *naat* (eulogy of the Prophet ﷺ) in a sweet, melodious voice without the accompaniment of musical instruments. It may be in a singing style or a simpe melodious recitation but is delivered and heard with rapt attention and religious devotion. While the Sufis generally held it as proper many jurisprudents disallowed it and termed it as a *bidah* (an innovative practice). Thus, on the one hand Hakim Zia-ud-din رحمۃ اللہ علیہ had issued a religious edict that *sama* was disallowed and improper while, on the other hand, Khwaja Nizam-ud-din رحمۃ اللہ علیہ permitted it and listened to it.

It happened that Mawlana Hakim Zia-ud-din رحمة الله عليه was taken ill and death seemed near. Khwaja Nizam-ud-din Awliya رحمة الله عليه paid him a visit to enquire after his health. When he arrived at his house, he let it be known that Nizam-ud-din Awliya had come to enquire about the health of Zia-ud-din. The latter sent the messenger back with instruction not to allow him in because he was not willing to see a *bidati* (an innovator) but Khwaja Nizam-ud-din رحمة الله عليه sent message that the innovator had come to repent on his *bidah*, on his behaviour. At that very moment Mawlana Hakim Zia-ud-din رحمة الله عليه sent his turban with instructions that it may be spread on the floor and Khwaja Nizam-ud-din Awliya رحمة الله عليه be asked to step on it with his shoes on - not bare foot - and be brought in to him. However, Khwaja NIzam-ud-din رحمة الله عليه picked up the turban and tied it on his head, saying, "It is like my graduation, an honour for me!" And he was shown in with respect! He shook hands with the Mawlana and remained attentive to him. It was in his presence that death approached Mawlana Hakim Zia-ud-din رحمة الله عليه. Khawja Nizam-ud-din Awliya رحمة الله عليه remarked that Allah had granted approval to the Mawlana whose station was elevated as he died.

Even anger must be shown for the sake of Allah

Anger that is for the sake of Allah does not grow personal hatred and enmity because the other man knows too that the first person shows anger not on him but on his behaviour and conduct. He understands that the anger is displayed for the sake of Allah. It comes under the purview of :

من احب لله وابغض لله

Love and enmity is shown for the sake of Allah

The anger must not exceed the limits set by *shariʿah.* May Allah inspire us to show love and anger to anyone only for the sake of Allah. May He give us the strength to control our anger so that we show it only where it is to be shown for the sake of Allah and we check it where it has to be restrained for His sake.

An incident in the life of Sayyidina Ali رضی اللہ عنہ

A Jew spoke ill about the Holy Prophet ﷺ in the presence of Sayyidina Ali رضی اللہ عنہ who seized him at the very moment and lifting him high threw him on the ground. He then placed himself on his chest. The Jew, finding himself helpless, spat on the face of Sayyidina Ali رضی اللہ عنہ. When the Jew did so, Sayyidina Ali رضی اللہ عنہ released him immediately and got down from his chest. People around expressed surprise that he let go of the man while he had shown greater rudeness. Sayyidina Ali رضی اللہ عنہ said, "The first time I threw him down and intended to give him a beating was because he was rude to the Prophet ﷺ and my anger was for the sake of Allah. Then, he spat at me and it provoked me much but if I had beaten him that would have been for my own sake and not for his rudeness to the Prophet. That is why I left him alone."

This behaviour was really putting into practice the *hadith* "من احب لله وابغض لله" loves some one for the sake of Allah and hate someone for His sake." In other words, it shows that anger is held in check. It is shown only when *Shariʿah* calls for it but restrained when *Shariʿah* disallows it. These people then behave as if they had nothing to do with it. It is about these people that it is said: كان وقافا عند حدود الله "These were men who stopped within the limits set by Allah."

And incident in the life of Sayyidina Umar رضی اللہ عنہ

Sayyidina Umar Faruq رضی اللہ عنہ once observed that the conduit over the house of the paternal uncle of the Prophet ﷺ, Sayyidina Abbas رضی اللہ عنہ, lay on the side of the Masjid Nabawi. It meant that the conduit would drop rain-water and other waste water within the mosque. He believed that the mosque was the House of Allah and the condnit of anyone's house should not lie over the mosque so he instructed that the conduit should be removed and that was done. He did it out of anger because the sanctity of the mosque was violated. When Sayyidina Abbas رضی اللہ عنہ learnt the removal of the conduit over his house, he complained to Sayyidina Umar رضی اللہ عنہ about it and wished to know why that was done. The latter explained to the former that the conduit dropped waste-water into the Masjid Nabawi which was not a private property and such a thing was against *Shari'ah* and that he had instructed it be removed. Sayyidina Abbas رضی اللہ عنہ said to him "Do you know how this conduit came to be erected here ? It was fixed in the time of the Prophet ﷺ with his permission. Who are you to demolish it?" Sayyidina Umar Faruq رضی اللہ عنہ asked, "Had you obtained the permission of the Prophet ﷺ to fix it there?" Sayyidina Abbas رضی اللہ عنہ confirmed that he had the Prophet's ﷺ permission for that. Umar رضی اللہ عنہ requested Abbas رضی اللہ عنہ to accompany him to the site for the sake of Allah. There, he took the bowing posture (*Ruku*) and asked Sayyidina Abbas رضی اللہ عنہ to stand on his back and re-fix the conduit. Sayyidina Abbas رضی اللہ عنہ said that he would get it fixed by someone else. Sayyidina Umar Faruq رضی اللہ عنہ said, "how dare Umar break the conduit allowed by Messenger of Allah ﷺ? I have committed such a grave crime, the minimum punishment it invites that I bow down and you stand over my back to

fix the conduit." So, Sayyidina Abbas رضى الله عنه stood over his back and re-fixed the conduit. That conduit graces the Masjid Nabawi to this day. May Allah reward those people who have constructed the Masjid Nabawi and have let the conduit remain at its original place although there seems no real purpose for it to be there; it is there as a reminder of the days gone by. This behaviour of Sayyidina Umar رضى الله عنه was in accordance with the *hadith* "من احب لله وابغض لله" love and hate anyone for the sake of Allah." He had expressed anger in the first instance for the sake of Allah and then he displayed love, again for Allah's sake. He who does so perfects his faith and this is a sign that the man's faith is perfected.

Pretend to be angry and scold someone

It becomes necessary sometimes to scold someone for the sake of Allah. It is more marked when dealing with those who are being trained by someone. For instance, a father has to scold his children, a Shaikh has to discipline his disciples and a teacher has to train his students. They must limit their censure to the extent it is necessary to correct their juniors and must not exceed the limits. When a man is in a rage then he must not scold anyone. Thus, if a teacher is angry over a student but has built up a temeper then he must not scold him or beat him in such a state of rage. When he has cooled down then he must pretend to be angry and scold the pupil so that he may not exceed the limit. This is a difficult proposition because a man is generally out of control when angry. Unless a man practices it, he cannot escape the ills of anger and its evils.

Result of excess on Juniors

It becomes dangerous sometimes to show excessive anger to a junior like one's child, student or disciple. If the one who is shown anger is older than one showing anger or of the same age then he will let him know of his displeasure and might seek revenge. But, a junior and younger persons will not be able to seek revenge or to express displeasure. A son will not tell his father that he is displeased with what the father says to him, a student will not tell his teacher the same thing and a disciple will also not let the mentor know about his displeasure. The result is that the senior will not know what is going on in the mind of his junior and how much he has suffered. He will not thus seek forgiveness for the excess committed or make amends. This thing is very sensitive and Mawlana Thanavi رحمة الله عليه has said that the position is more marked in the case of the teacher who teaches very young children because they are minors and their forgiveness is not valid even if they forgive the teacher.

Summary

We must try to check our anger because it is the root cause of innumerable evils. It grows many latent ills. In the begining a novice must try to suppress anger completely. When he has achieved control over it then he may show anger only when it is necessary to show it and he must keep himself within limits in showing anger.

The wrong use of anger

As we have seen بغض فی الله (anger should be shown for Allah alone.) However, some people use it very wrongly and although they claim that they are angry for the sake of Allah, they express anger for personal ends and in

haughtiness. They aim to belittle their victim. For instance, if anyone becomes a little religious then he considers everyone else low and has a poor opinion about them. He includes his father, mother, brothers and sisters and all family members in a lower bracket. He consigns all of them to Hell and believes that he alone will go to Paradise and that Allah has chosen him to reform everyone else. So, he scolds them, belittles them and uses derogatory terms for them in order to reform them and he also violates their rights in the process. The devil prompts him that he is doing all that for the sake of Allah although whatever he does is to satisfy his own ego.

Those people who just begin to be religious are assured by the devil that they are showing hatred for the sake of Allah and he tempts them to ridicule and insult other Muslims. Such behaviour gives rise to quarrel and mischief. The novice shows anger to other people on slight pretext and they rebuke them every now and then. This causes unrest.

Words of Allamah Shabbir Ahmad Usmani رحمة الله عليه

We must always remember the words of Allamah Shabbir Ahmad Usmani رحمة الله عليه. He used to say that if truth is uttered with true intention in a true way then it will never be wasted and it will never cause mischief. There are three conditions, as it were. The first what we say must be ture. The second, hour intention must be genuine, true. And the third condition is that it must be said in a true way. For example, if someone is doing something evil then the reformer must have pity on him and try to make him understand gently and in soft words with compassion so that he may cease to do the evil. The intention must be true and there should be no personal ego involved in it to show

oneself as a superior man or to belittle the other. The method is true too; mild words and love prompt the advice. When the three conditions are thus met then there is no likelihood of mischief being committed. But, if it is found that unrest is created on giving the advice of reformation then one of the three conditions must be missing. It could be that the word of advice is not true, or the intention is faulty or the approach is wrong.

We are not appointed by Allah

We must remember that we are not sent into this world as policemen of Allah. Our task is only to convey to other people the Truth with a true intention in a True way. We must carry on doing that in a reasonable way and not get tired of doing it. But, we must not do anything that gives rise to mischief.

And our concluding remark is that all praise belongs to Allah, Lord of the worlds.

May Allah be merciful to us and help us behave in the manner set out in the above lines. *Aameen.*

وآخر دعوانا ان الحمد لله رب العالمين

Series: 83

THE OBLIGATIONS OF A MUSLIM MERCHANT

DARUL ISHAAT URDU BAZAR KARACHI

Venue	:	Chamber of Trade and Industry Karachi : After ʿAsr Prayers
Date	:	20th July, 1993

The Obligations Of A Muslim Merchant

الحمد لله نحمده و نستعينه ونستغفره و نؤمن به و نتوكل عليه
ونعوذ بالله من شرور انفسناومن سيأت اعمالنا من يهده الله فلا مضل
له ومن يضلله فلا هادیٰ له و نشهد ان لا اله الا الله وحده لاشريك له
ونشهدان سيد نا و سندنا و نبينا ومولانا محمدا عبده ورسوله صلى
الله تعالى عليه وعلى اله واصحابه وبارك وسلم تسليما كثيرا كثيرا

اما بعد!

فاعوذ بالله من الشيطٰن الرجيم بسم الله الرحمن الرحيم

وَابْتَغِ فِيْمَـآ اٰتٰكَ اللهُ الدَّارَ الْاٰخِرَةَ وَلاَ تَنْسَ نَصِيْبَكَ مِنَ الدُّنْيَا وَاَحْسِنْ
كَمَـآ اَحْسَنَ اللّٰهُ اِلَيْكَ وَلَا تَبْغِ الْفَسَادَ فِی الْاَرْضِ ط (سورة القصص:۷۷)

امنت بالله صدق الله مولانا العظيم وصدق رسوله النبى الكريم ونحن
على ذلك من الشاهدين والشاكرين والحمد لله رب العالمين

Praise belongs to Allah. We praise Him and ask Hi n for help and seek His forgiveness.

We believe in Him and place our trust in Him. We seek refuge in Allah from the mischief of our souls and from our evil deeds. He whom Allah guides no one can mislead and he whom Allah leaves astray no one can guide. And we testify that there is no god but Allah, the Alone, Who has no partner, and we testify that Sayyidina Muhammad is His slave and His Messenger. May Allah bless him and his family and companions and may He favour him and give him peace, a complete peace.

I seek refguge in Allah from the accursed devil.

In the Name of Allah, the Compassionate, the Merciful.

"And seek the abode of the Hereafter by means of what Allah has given you, and forget not your portion of this world, and do good (to others) as Allah has done good to you, and seek not corruption in the land." (al-Qasas, 28:77)

I believe in Allah, our Great Protector Who has spoken the truth. And His noble Messenger and Prophet has spoken the truth. And we are among the witnesses over that and among the grateful, and praise belongs to Allah, Lord of the worlds.

Introduction

My Respected Listeners! It is an honour and pleasure for me that I have the opportunity to speak before you on a religious topic. This august house of yours is the Chamber of Commerce and Industry and normally those who come to speak here delve on the subject of trade and commerce or politics. As for me, I have no practical connection with politics non practical ties with commerce.

I am a student of religion and whenever I get an opportunity to speak, I pickup a religious subject. Accordingly, I will submit before you today a few words on this very topic. Religion is a subject that encompasses every field and every department of life.

The Topic

The religion that Allah has blessed us with is not restricted to the mosque or any place of worship but it encompasses us in every field of our lives. So, our discussion will centre round *the duties of a Muslim merchant in today's life*. May Allah help me to say the right thing sincerely in a true way with a true intention. *Aameen.*

Religion is not restricted to the Mosque alone

The point is that we have shelved religion to a few forms of worship like people of other religions ever since the turn of tide towards social and political downfall in the Muslim life. We remember the commands of Allah and His Messenger as long as we are in the mosque or engaged in worship at our homes. However, we forget the commands of religion and its teachings the moment we take up our day-to-day activities and enter the hub of life - political or social activity or any other business.

Recital of the Qur'an

One of the very good customs prevelant among us is that at the commencement of every ceremony we listen to the recital of the Holy Qur'an. It applies to the beginning of the session of an assembly, a ceremony at the government level or commercial level. But, is it very cruel that we remember to respect the Qur'an only as long as the words are recited and just as the recital is over and our practical

life commences we do not remember the Qur'an.

The complaint of the Qur'an

An Urdu language poet who has lived in our very days has composed a poem on the complaint of the noble Qur'an. He has shown the Qur'an in his poetry as a complainant. The late Mahirul Qadri, the poet, depicts the Qur'an as saying:

طاقوں میں سجایا جاتا ہوں
خوشبو میں بسایا جاتا ہوں
جب قول و قسم لینے کیلئے
تکرار کی نوبت آتی ہے
پھر میری ضرورت پڑتی ہے
ہاتھوں میں اٹھایا جاتا ہوں

I am made to adorn the niches And to remain in fragrance. But when it's time to take an oath . To settle a score orally, It's then that I am needed .And I am raised with the hands! That is, "I am always kept in corners and insat here (niches where scent is applied and) every ceremony begins with my recital. So that blessings may accrue through me. When people quarrel then they pick me up in their hands to take oaths. This is how I am treated: although it is said that I am loved and respected yet the way they live and the laws they enact, they seem to say, O Qur'an! We do not need your guidance!" (May Allah forbid!)

Enter Islam whole-heartedly

The verses of the Qur'an recited at the commencement of to-day's gathering before my address are very apt. The recital includes the following verses:

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا ادْخُلُوْا فِى السِّلْمِ كَآفَّةً (سورة البقرہ: ۲۰۸)

O you who believe! Enter completely into Islam.

(al- Baqarah, 2:208)

Let it not be that you are a Muslim only as long as you are in the mosque but when you are out of it into the market you do not behave as one. Rather, you must be a Muslim everywhere in your behaviour.

The topic of our discussion today is *The Duties Of A Muslim Merchant In Today's Life.* The verse of the Qur'an quoted by me at the beginning is relevant to our discussion and I will explain it now in a few words but before I do that let me delve somewhat on the present era. When the verse is explained in the background of the current era perhaps it will be more beneficial.

The two Ideologies

The age we live in considers means of livelihood as the basic problem before man. It is on this basis that the two ideologies of economics clashes with each other; first on the theoretical platform and then on their practical working. Capitalism is one of them and Socialism is the other. For more than the last fifty years there has been a continuous clash in the two ideologies and both had a philosophy behind them. But after seventy-four years Socialism died its death allowing every one to see the futility of its ideas. It failed as a revolutionary ideology.

Why was Socialism brought about

It is worth considering what causes called for the introduction of Socialism. Those who have studied economics know that Socialism is actually a reaction to the unjust distribution of wealth in the Capitalist economy

and the wide wall between the poor and the rich that Capitalism promotes; the reaction brought about a competitive Socialist economy. Capitalism allows an individual unlimited freedom to earn and amass wealth. No restrictions are placed on him. Free trade gives him full liberty so there is an unequal distribution of wealth and a harsh division between the rich and poor. The rights of poor are violated which gave rise to Socialism which took away the rights on the indiviual and placed everything under the control of the State.

Drawbacks in a Capitalist Economy

It is correct that Socialism failed-are the defects of Capitalism that had encouraged Socialism removed? Is the injustices found in Capitalism remedied? The answer is in the negative. The defects in Capitalism are found today as they were before.

Those who earn the most

The following news is worth regarding as an admonition. The day the *Time* magazine carried the news of the dismemberment of the Soviet Union and its own comments, it also carried in the same issue a report on the American life style. It pointed the people who earned the most in the American society against their personal effort. The report revealed that the *model girls* were top earners in American society, earning their money from modelling. It said that some of the model girls receive twenty-five million dollars against one day's modelling. No one else earned more than that. Who pays the 25 million dollars? Obviously, it will be recovered from the consumers ultimately. As pointed out in the foregoing lines, the two reports were carried in the same issue of *Time* and I drew

a lesson from reading the magazine. On the one hand, bugles were played on the dismemberment of the Soviet Union claiming credit for the demolition of Socialism but, on the other, no heed was paid to the factors responsible for the birth of Socialism. They may have split up Socialism but they had not eradicated the reasons and motivating factors that originated it. Another form of Socialism may yet come up any time. The first Socialist economy caused injuries to man and its next form may cause deeper wounds.

The main defect of Capitalism

The truth is that the defect in the Capitalist society lies not in unbridled liberty it allows to an individual to earn or in its recognition of individual ownership. The drawback lies in its failure to differentiate between the lawful and unlawful, the permitted and forbidden. Indeed, the religion that Allah has preferred through His Messenger, Sayyidina Muhammadﷺ and the conduct of economy it prescribes although they allow liberty in trade and occupation yet they in the unbridled liberty bind the individual to the command of his Creator and Master. Thus, his business and his industry, and economy are tied to the principles of what is lawful and unlawful conduct. Unless the principles of what is lawful and unlawful are observed in business and economy, man will continue to face immoderation and failure.

A meeting with an American Officer

At the time when the Federal *Shari'ah* Court had announced its decision on *interest* ,an enconomist in the American Embassy visited me to enquire the background of the ruling. The failure of Socialism had, occured just then. I

took the opportunity to ask him some questions. I said to him, "Surely, you people have achieved success in many fields and you are regarded as a super power and there is no other power besides you. However, have you realised that although Socialism has failed yet the factors that gave birth to it are there as they had been. Should you not look at those foctors? Is it not a fact that if anyone says that he has a solution to the problems of the capitalist economy and suggests the adoption of the Islamic principles, you will categorise such a man as a fundamentalist? If he asks you to consider the principles dividing the lawful and the unlawful, you will call him a fundamentalist? Such a man would be critised and it would be said about him that he does not understand the needs of time. Why are you not prepared to concede that at hird system of economics is viable?" He said to me after listening to me attentively, "The truth is that our media has presented Islamic teachings in a very garbled way and they have corrupted Islamic injunctions and teachings. I have heard these views on interest in such detail for the first time and I think it is essential to consider them carefully. Unfortunately, our media does let such proposals to be circulated. Theirs is not a correct approach."

Only the Islamic Principles are Just

If non-Muslims allude to Islamic teachings in this way, they are helpless because they are non-Muslims and do not know what Islam is. They have not studied Islam and are not interested in what Islam teaches them and they have no faith in it. But, we who call ourselves Muslims have no excuse to ignore the teachings of Islam after we confirm the *Kalimah - La ilaha il lal lahu Muhammadur Rasu lul lah* (There is no god but Allah and Muhammad ﷺ is His Messenger) and recite the Qur'an at the

commencement of every meeting. It is not proper that we refuse to learn what Islam teaches us in the field of economics. We must remember that Socialism has failed and Capitalism has its drawbacks just as they were. If any ideology presents a moderate approach for mankind it is only in the teachings of Sayyidina Muhammad, Messenger of Allah ﷺ.

If we place full faith in this statement while considering the verse that I have quoted from the Qur'an it will help us much in receivng guidance from the verse.

Qaroon (Korah) and his Wealth

The verse that I have quoted earlier in this discourse is from the surah al-Qasas. The verse is addressed to Qarun (Korah), a very rich man who lived in the times of Sayyidina Musa عليه السلام. His wealth is proverbial. He was so rich that the Quran says about his wealth.

اِنَّ مَفَاتِحَهٗ لَتَنُوْٓأُ بِالْعُصْبَةِ اُولِی الْقُوَّةِ (سورة القصص:٧٦)

> the very keys of them would have weighed down a company of men endowed with strength (al-Qasas, 28:76)

The keys of those times used to be very heavy and his wealth was spread over a large area. The verse tells us of the instructions Allah gave him through Sayyidina Musa عليه السلام. Although the said verse addresses Qarun directly, its instructions are for every person whom Allah has bestowed wealth.

Four-point guidance to Qarun (korah)

To repeat the verse :

وَابْتَغِ فِيْمَآ اٰتٰكَ اللّٰهُ الدَّارَ الْاٰخِرَةَ وَلَا تَنْسَ نَصِيْبَكَ مِنَ الدُّنْيَا وَاَحْسِنْ كَمَآ اَحْسَنَ اللّٰهُ اِلَيْكَ وَلَا تَبْغِ الْفَسَادَ فِی الْاَرْضِ (سورة القصص:٧٧)

> And seek the abode of the Hereafter by means of what Allah has given you, and forget not your portion of this world, and do good (to others) as Allah has done good to you, and seek not corruption in the land.(al-Qasas, 28:77)

There are four clauses in this verse. The first tells him to seek success in the Hereafter through whatever Allah has granted him (wealth). The second clause says : Let it not be that you spend all your wealth aiming success in the Hereafter and leave nothing of it for use in this world. Do not forget the portion Allah has given you for this world (keep it with you and use it in the proper way). In the third clause he is advised to remember the good Allah has done to him (by giving him the wealth) and he too must do good to other people and deal with them generously. The fourth instruction is that he must not use his wealth to make mischief in the land (or try to spread mischief in the land). These are the four points of guidance this verse gives to Qarun. But, if we think over it, a complete charter is presented in these four instructions for a merchant, an industrialist and a Muslim whom Allah has granted something in this world.

The First Guiding Principle

The first guidance tells a Muslim that the difference between him and a non-Muslim lies in the latter's belief that the wealth with him is amassed through his own effort and acumen. He, therefore, assumes himself as the sole owner of his wealth and tolerates no outside interference. He supposes that just as he is at liberty to choose how he earns his wealth, he is at liberty to spend it as he wishes.

The people of Sayyidina Shuayb عليه السلام and their Capitalistic minds

The people of Sayyidina Shuayb عليه السلام had said to him :

اَصَلٰوتُكَ تَاْمُرُكَ اَنْ نَّتْرُكَ مَا يَعْبُدُ اٰبَآؤُنَآ اَوْ اَنْ نَّفْعَلَ فِيْٓ اَمْوَالِنَا مَانَشٰٓـؤُا ط (سورة هود:٨٧)

Does your prayer command you that we should forsake that which our fathers have worshipped or we should not do what we will with our riches? (11:87)

That is, you forbid us to give less weight and measure, you ask to be just and fair, to be careful about the lawful and unlawful - why is it that you interfere in our economics. If you wish to offer prayers, you may do so in the privacy of your home.

Actually, this thinking is prompted by a capitalistic thinking. It prompts the possessor of wealth to claim ownership and right to spend as he wills and earn as he chooses. The people of Sayyidina Shuayb عليه السلام had the same mentality. This approach was rejected and they were told that the wealth that they possessed was not entirely their own because Allah has said :

وَلِلّٰهِ مَافِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ (سورة النساء:١٣١)

And to Allah belongs whatsoever is in the heavens and whatsoever is in the earth. (4:131)

However, Allah has given it to them and that is why He said: وابتغ فى مااتاك الله "And seek with what Allah has given you the home of the Hereafter."

Wealth & Possessions are given by Allah

The first thing we must understand is that whatever we have- cash in hand or at the bank, industry or business is all given to us by Allah. Surely, we may have worked and endeavoured to receive that but our effort and endeavour is not the real reason why we have the wealth. There are many people who work very hard and try very much but do not gain wealth and possessions. Many have the wealth and work hard too but they do not receive extra wealth. So, the wealth is a grant from Allah and we must get it out of our minds that the wealth we have belongs to us. It belongs to Allah who has granted it to us by His favour and mercy. This is one guidance that we receive from the verse.

There are three distingishing featurs of a Muslim & a Non-Muslim

A Muslim and a non-Muslim are distinguished by three features. A Muslim realises that his wealth is a grant from Allah while a non-Muslim does not think so believing that he has gotton that through his own effort. The second difference is that a Muslim must use his wealth to gain success and reward in the next world and he must adopt such means and methods in gaining wealth and spending it that he does not displease Allah or violates any of His commands. This world becomes for him a means to religion and to success in the next world. It is this worldly life which becomes religious if a man's intention to further it is proper and he observes the commands of Allah distinguishing the lawful from the forbidden, and his life becomes a step to (success in) the Hereafter. The third difference between a Muslim and a non-Muslim is that while both of them eat and earn, the non-Muslim does not heed Allah or obey His commands.

A Muslim worships Allah and obeys Him. That is why Allah has turned the worldly living religious for us. A merchant must engage in business for two ıeasons. One, he must know that Allah has imposed certain duties on him - towards his own self and body, his children and his wife and he must intend to engage in business to fulfil those duties. Secondly, he must intend to be a means to provide something to society through his business and to distribute that by reasonable means. If he has these two intentions in mind when doing business and observes the lawful methods and refrains from the forbidden then his business activity becomes a form of worship for him.

Two types of Merchants

The Messenger of Allah ﷺ is quoted in a *Hadith* as saying,

التاجر الصدوق الامين مع النبيين والصديقين والشهداء (ترمذی، کتاب البیوع، باب ماجاء فی التجارۃ)

"The trustworthy, truthful merchant is associated with the Prophets, the upright and the martyrs (on the Day of Resurrection)."

(Tirmizi, Book of Sales, Chapter on Business Transactions)

However, if intentions in business transactions are not worthy and the lawful and forbidden are not differentiated then another *Hadith* reports a saying of the Holy Prophet ﷺ

التجار يحشرون يوم القيامة فجاراً الا من اتقى وبر وصدق

"The merchants will be raised on the Day of Resurrection as *fujjar* (that is, corrupt, transgressors, disobedient, sinful) except the merchants who fear Allah and are pious and truthful." (Tirmizi)

If he fulfils the three conditions then he will be in

the row of the Prophets, the truthful and the martyrs. Allah has granted to such a merchant to that station.

So, the first step is a proper intention and the second step is on the practical grounds to distinguish between the lawful and unlawful dealings. Let it not be that he acts as a Muslim as long as he is in the mosque but once he gets out of it he does not care whether his business transactions respect the injunctions of Allah or not. His conduct at that stage allowed no distinction between a Muslim and a non-Muslim. A non-Muslim engages in interest transactions and such a Muslim also does so. A non-Muslim gambles so does this Muslim gambles. When these things are found in a Muslim then he is included in the admonition of the second *Hadith* but when they are not found in him then he is the one described in the first *Hadith* above.

The second guiding principle

On looking at the first instruction and the guidelines to it, a man could complain that Islam had sealed his path to trade by asking him to work for the next world. He could say that it calls upon him to ignore his life in this world and his necessities here. However, the very next clause in the Qur'anic verse rejects this idea by giving the second guidance :

وَلَا تَنْسَ نَصِيْبَكَ مِنَ الدُّنْيَا (القصص ٧٧)

and forget not your portion of this world

We do not ask you to give up the wordly necessities but you must adopt the lawful and proper approach.

The world is not all there is to work for

The style of the Qur'an has made it clear that the earning of livelihood is not a man's basic problem. Undoubtedly, the Qur'an and the *Ahadith* recognises that earning livelihood is a task before man but it is not the basic question. This is a difference between an unbeliever and a Believer that the former regards it as his basic task all his life. Until he dies an unbeliever worries about how he will earn a livelihood and he does not think beyond that. But, the Qur'an and *Ahadith* permit a Muslim to occupy himself in that pursuit without regarding it as his basic aim. No one knows how long he will live. He may die any moment. No human being has denied that he will die one day. There are those who deny the existence of Allah but there is not anyone who rejects death. Everyone has to bid farewell to this world some time. And a Muslim believes that there is a life after death and that life is unending.

Is man a materialist Animal?

Anyone with a little sense can see the futility of labouring incessantly for the life of a few days and making it his goal. He can see that he should work and prepare for the next, everlasting life. A Muslim as a believer in the Commands of Allah and His Messenger ﷺ cannot have as his goal mere eating and drinking and making money in this life. To have that goal is to behave like an animal. Man has been described as a *materialistic animal* (*an economic animal*, in the Urdu original) but this description is faulty because that would place him in the same bracket as a cow, donkey or dog whose life is nothing beyond eating and drinking. If man is also created for that purpose then there is no difference between him

and the animals. Allah has left open door of livelihood for all animals so that they eat and drink freely. He has distinguished man from animals by blessing him with intelligence. He must use it to understand that his next life is permanent and that next life supersedes his current life and must be preferred over it.

In short, Allah tells man in the second clause that he should not forget his share in this world remembering that the true aim of life is the Hereafter. The economic activities are the stages of the journey, not the end in itself.

The third guiding principle

The third clause contains this instruction :

وَاَحْسِنْ كَمَآ اَحْسَنَ اللّٰهُ اِلَيْكَ (القصص ۷۷)

And do good (to others) as Allah has done good to you

This verse thus tells us that we must distinguish between lawful and unlawful dealings and not earn livelihood through unlawful means. It then tells us that whatever we have earned lawfully we must not consider ourselves as outright, sole owners of it but we must use it to do good to other people. Good may be done to others through *zakah* and voluntary charity. (*Zakah* is a fixed proportion of wealth at 2.5% obligatory on the wealthy to be paid to the needy Muslims.)

The fourth guiding principle

The guidance in the fourth clause is :

وَلَا تَبْغِ الْفَسَادَفِى الْاَرْضِ ط (القصص ۷۷)

And seek not evil in the land.

Do not spread evil or corruption in the land. Do not

violate the rights of other people on the strength of your wealth and do not appropriate to yourself the due of other people.

If one accepts these four guiding principles, his wealth and his economic activities become auspicious for him. He will be bracketed with the Prophets, the upright and the martyrs. But, if he rejects these instructions then his efforts in the economic field are of no benenfit to him and he will face punishment in the next world.

Present an example before the world

It is a foremost responsibility of the Muslim merchants to bear in mind the guidance provided by the Holy Qur'an in the four clauses and let the world have an example in their conduct. Both Capitalism and Socialism have caused injury to the people, and the Muslim merchants must provide such an example that other people are attracted. Those who do it will fulfil the greatest need of the hour.

Can one man bring about a change in Society

Certain people put forward the excuse that one man by himself cannot bring about a change unless the system is altered and everyone else obliges. They aslo say that a man by himself cannot act on the four-point guidance. We must remember that the system and society is a collection of individuals. If every individual says that he will not change himself until society reforms then there never will be a change in society. Change is brought about only after an individual steps forward and his example is emulated by others, and so on. When individuals reform, society reforms itself. It is the individual who builds nations. Therefore, the excuse that a man by himself cannot do

anything is not a valid excuse.

How did the Prophet ﷺ bring about a change

When Prophet Muhammad ﷺ arrived, evil and vice had reached their peak in society. The Prophet ﷺ did not tell himself, "How can I correct such a big society that goes the wrong way?" He was not over-awed and did not lose heart. If he had given up, we would not have been Muslims. He went against the current of the world and presented a fresh approach, a new path. And, he walked on that road. It is correct that he had to make sacrifices on that path and he faced difficulties too; but, he endured them. The result is that one-third of the world's population today is following the path of Muhammad ﷺ. They are his slaves. But, if he had given up on the excuse that he could do nothing unless society changed itself then we would not have witnessed this situation.

Let every individual bring about a change in himself

Allah has placed responsibility one every man. So, it is his duty to reform his action without waiting for anyone else to do the same. The least that each of us must do is to seek out the injunctions ordained by Allah and His Messenger ﷺ in the fields of economics, trade and industry. We must see how we can follow those injunctions. If we become aware of those injunctions and feel an urge and resolve to act on them then this discourse will have been auspicious and beneficial. If not then there are many gatherings where people sit, talk and depart.

May Allah grow in us through His mercy the urge and the resolve to know and follow the injunctions in this regard. It is the gravest need of the hour. May He reform

us in this world and improve our chances in the Hereafter and may He prompt us to act goodly.

وآخر دعوانا ان الحمد لله رب العالمين

Series: 84

LET YOUR DEALINGS BE FAIR

DARUL ISHAAT URDU BAZAR KARACHI

Venue	:	Jame 'Masjid Baitul Mukarram Gulshan-e-Iqbal Karachi
Date	:	25th October, 1996
Time	:	After 'Asr Prayers

Let Your Dealings Be Fair

الحمد لله نحمده و نستعينه ونستغفره و نؤمن به و نتوكل عليه ونعوذ بالله من شرور انفسناومن سيأت اعمالنا من يهده الله فلا مضل له ومن يضلله فلا هادى له و نشهد، ان لا اله الا الله وحده لاشريك له ونشهدان سيد نا و سندنا و نبينا ومولانا محمدا عبده ورسوله صلى الله تعالى عليه وعلى اله واصحابه وبارك وسلم تسليما كثيرا كثيرا

اما بعد

فاعوذ بالله من الشيطن الرجيم بسم الله الرحمن الرحيم

يٰـاَيُّهَا الَّذِيْنَ اٰمَنُوْا لاَ تَاْكُلُوْٓا اَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ اِلَّا اَنْ تَكُوْنَ تِجَارَةً عَنْ تَرَاضٍ مِّنْكُمْ (النساء:٢٩)

امنت بالله صدق الله مولانا العظيم وصدق رسوله النبى الكريم ونحن على ذلك من الشاهدين والشاكرين والحمد لله رب العالمين

Praise belongs to Allah. We praise Him and beseech Him for help and seek His forgiveness. We believe in Him and place our trust in Him. We seek refuge in Allah from the

mischief of our souls and from our evil deeds. He whom Allah guides, none can mislead and he whom Allah leaves astray, there is no one to guide him. And we bear witness that there is no god except Allah, the Alone, who has no partner, and we bear witness that Sayyidina Muhammad ﷺ is His slave and Messenger, may Allah bless him and his family and companions, and may He favour him and give peace, complete and abundant.

And I seek refuge in Allah from the accursed devil. In the Name of Allah, the Compassionate, the Merciful.

I have believed in Allah, and Allah, our Great Protector, has spoken the truth, and His Messenger, the noble Prophet has spoken the truth, and we are over that grateful witness. Praise belongs to Allah, Lord of the worlds.

"O You who believe! Devour not your possessions among yourselves by false means, but let there be trading between you, by mutual agreement." (an-Nisa, 4:29)

Fair dealings - An important Religious duty

The verse that has been quoted above concerns an important religious obligation, *to be fair in one's dealings with other people.* A man must be good to others when dealing with them and give them courteous treatment. It is very important part of religion. However, it is sad that we have totally neglected it in our lives. We have limited religion to a few forms of worship, for example Prayer, Fasting, *Hajj*, *Zakah*, Umrah and rituals. But, we consider monetary dealings as not a part of religion as if these are

not part of our religious obligations. However, if we examine the injunctions of Islamic *Shari'ah* then we will find that one-fourth of them pertain to worship and three-fourth concern dealings and way of living.

Three-fourth of religion concerns dealings with others

There is a very famous book on *Fiaq* (Islamic law). It is taught in all our *madrasahs* (religious schools) before our students can become *Ulama* (religious scholars). The book is called *hadayah*. It contains every law of *Shari'ah* from purification to inheretance. This book is divided into four volumes and the first volume deals with worship and contains injunctions on Purification., Prayer, *zakah*, *F*asting and *Hajj*. The remaining three volumes concern laws on mutual dealings and social living. We can see from it that the one-fourth of the religious laws pertain to worship and three-fourth to mutual dealings.

Unfair dealings influence Worship

Allah has given such importance to mutual dealings that if anyone does not distinguish between the lawful and unlawful, and the proper and improper monetary transactions then his worship is affected. He may have fulfilled his obligations in worship but the reward thereagainst and their approval become uncertain. His supplications are not answered. A *Hadith* quotes the Holy Prophet ﷺ as saying, "There are many people who demonstrate much humility before Allah. Their hair is dishevelled and untidy. They implore and cry much while calling out Allah : *O Allah! Let me have that, and that!* They beseech Him in their supplications very deeply but the food they eat is unlawfully acquired, their drink is

likewise unlawful, their clothes are unlawful and their body is fed with unlawful income. فانی يستجاب له الدعاء *Then how can the supplications of such a man be granted?* Supplications of such men are not granted.

It is difficult to rectify wrong dealings

As far as different forms of worship are concerned, when anyone defaults on them it is easy for him to make amends. If prayer is neglected, for instance, he can redeem in his lifetime The number of prayers he has missed and if he cannot do so, he may leave instructions in his will to pay *fidya* against the omitted prayers from his legacy and he may make a repentance. Allah will accept the redemption, if He wills. But, if he has appropriated to himself someone's wealth then it is only possible to make amends if the owner forgives him, otherwise he may repent thousands of times and offer optional prayers innumerable times amends will not be made. Therefore, the department of dealings is very important.

Mawlana Thanavi رحمة الله عليه on this subject

It is thus that Mawlana Ashraf Ali Thanavi رحمة الله عليه laid most emphasis on this subject when teaching *tasawwuf* (Mystic path containing knowledge leading to purification of the human soul) and *tariqat* (path in search of inner reality of religious and spiritual life). He used to say, "If ever I learnt of a disciple that he lagged behind in offering optional prayers or observing the rituals, I was sad on that account and I asked him to observe that. *But if* I learnt of a disciple who defaulted in a monetary dealing then I felt hatred for him."

An exemplary incident

Mawlana Thanavi رحمة الله عليه had a disciple whom he had bestowed his *khilafah* so he was authorised to take pledge from a fresh disciple and to exhort him on the Path. Once he travelled by train from his native place to visit the Mawlana and he brought his young son with him. He greeted the Mawlana on arrival and presented himself before him, saying, "This is my son. Please pray for him." Mawlana Thanavi رحمة الله عليه blessed the child and asked him how old he was. He said that he was thirteen years old. The Mawlana asked him whether he had paid half fare or full fare for the child when he travelled by train; he said that he had paid half fare. The Mawlana said to him, "Why did you pay for half the fare for the child when the fare for a child over twelve years is to be paid in full?" He said, "That is the law alright but my son looks a twelve-years old so I paid half fare." The Mawlana said, "We belong to Allah and we are to return to Him. It seems that you have no inkling of *tasawwuf* and *tariqat*. You have not yet realised that the journey on which you took your son has been unlawfully accomplished. Anyone over twelve years old has to pay a full fare by train and you paid half the fare for your child so you deprived the Railways of half the fare and that is theft. Anyone who commits theft knows nothing of *tasawwuf* and *tariqat*. So, as from today, I withdraw my permission to you to act as my *Khalifah* (deputy) and to obtain pledge from anyone." So, he withdrew the *Khilafah* from him although the man was perfect in observance of rituals, routine exercises and voluntary prayer including *tahajjud* and *ishraq*. He made the mistake of paying only half the fare and that cost him his *Khilafah*.

An incident with Mawlana Thanavi رحمة الله عليه

Mawlana Thanavi رحمة الله عليه had instructed his disciples and admirers to be sure to pay for excess baggage when they travel by train. They were instructed to get their luggage weighed and pay for what was in excess of the allowed limit. It is known of himself that once he arrived at a Railway Station with intent to travel. The time of departure was drawing near. He took his luggage to the relevant office and stood in the queue. Incidentally, the guard of the same train recognised the Mawlana while he was standing in the queue and asked him why he was standing there. The Mawlana told him that he was there to get his luggage weighed.The guard told him that he need not undergo the exercise because he was in the same train as the Mawlana and he need not worry about excess weight and payment against that. The Mawlana asked him, "How far you will travel with me?" The guard said that he would go up to a certain station. The Mawlana said, "What will happen after that?" The guard said, "Another guard will take over from there and I will tell him about it." "How far will that guard travel?" The guard replied, "He will go beyond your destination." The Mawlana said, "But, I will go much further (meaning beyond this world) and I will go in my grave. Which guard will accompany me there? When I will be questioned in the Hereafter that I had travelled in the State Railways without paying for the luggage and I committed theft, which of the guard will help me there?"

Unlawful living because of unfair dealings

So, it was understood that if anyone had his luggage weighed in the office of Railways, he was travelling to Thana Bhon. He must be an admirer of Mawlana Thanavi.

Many of the teachings of the Mawlana are well known among people but it is forgotten that he taught also that we should not acquire even the least amount of money in contravention of the *Shari'ah* prescription. Many people are involved today in such dealings but they do not even realise that they violate the *Shari'ah* and behave in an improper manner. If anyone saves some money by doing somthing wrong, that money is unlawful which makes the rest of his money evil too. The food that he buys with that money is unlawful and, in the same way, the clothes that he buys are unlawful and his whole living is like that. But, he realises it not and does not see the evil effects of the unlawful money he has on his life. His life is corrupted badly and he is unaware. But, those people whom Allah has given the ability to realise understand what an unlawful thing it is.

Mawlana Muhammed Yaqub رحمة الله عليه on eating a few doubtful morsels

Mawlana Muhammad Yaqub Nanotvi رحمة الله عليه was the renowned teacher of Mawlana Thanavi رحمة الله عليه and the President of Darul-uloom, Deoband. He said that he had accepted an invitation from a man once and had food there but he later learnt that the man's income was from doubtful sources. He said, "I felt the repercussions of the few morsels for months together and felt the urge to sin. I was tempted frequently to commit one or the other sin." Unlawful wealth causes such evil repercussions.

Two types of unlawful wealth

The mingling of the unlawful in our wealth is the main reason why we do not despise sin any longer and do not consider sin as a sin. There is the unlawful that is apparent and everyone knows it as such, like bribery.

interest, gambling, cheating , theft, etc. There is another kind of the unlawful that we do not realise as unlawful. This unlawful mixes with our assets and this second type we will discuss here.

Ownership must be defined

The Holy Prophet ﷺ has taught us that dealings must be very clear and transparent even if they are between brothers, father and son, or husband and wife. Ownerships should be defined. A father's things must be known from his son's, a husband's from his wife's and a brother's from his brother. These things must be known clearly. There is a *Hadith*:

تعا شروا کا لا خوان تعا ملوا کالا جانب

"Live like brothers but deal with each other like strangers."

For instance, if a debt is taken the transaction must be reduced to writing specifying the time after which it would be returned.

Combined business among father and sons

It is very common among us today that nothing is clearly defined. If father and sons do business together, it is done without proper defination. It is not defined whether the sons are partners in business with their father, his empyees or just helping him without remuneration. They keep expanding their business and adding factories or shops one after the other but their respective offices and positions are not defined. The share of each is not known. When they are advised to define their shares and make dealings clear among themselves, they say that would be shameful and there was no need to do that among family members. The

result is that when they are married and beget childern, they begin to complain against each other's behaviour because someone spends more on marriage, or builds a house for himself while the other has no house of his own. Then they begin to quarrel. If their father dies, then the quarrel knows no end and there seems to be no solution to that.

Inheritance must be distributed immediately on a father's death

When the father dies *Shari'ah* calls upon us to distribute the inheritance without delay. It is forbidden to delay distribution of inheritance. However, what happens is that intheritance is not distributed promptly. The eldest son takes over father's business and the daughters keep mum.They do not know what their rights are. This situation goes on for tens of years when someone else dies or one of the brothers adds his capital to the business. Years later when their children grow up they quarrel with each other and there is utter confusion. They then turn to a Mufti (jurist on religious matter) who cannot do anything because it is difficult to find out how the sons had joined their father and in what capacity they were working with him.

Share of Co-owners in Construction of Joint Home

It also happens that a joint home is constructed and during the construction different family members put in various sums of money at different times. The proportion according to which they put in the money is never specified. It is also not known whether each contributor puts in the money towords his share or gives a loan or just helps out. Finally, the house is built and they begin to stay in that. When the father dies or different other problems crop up they approach the Mufti for a solution. But, they cannot

answer him when he asks them on what basis they had contributed money during construction. They want a solution, anyhow. The Mufti naturally cannot solve the problem confused as it is. These things happen because the teachings of the Prophet ﷺ are not heeded. People observe voluntary forms of worship- at *tahajjud* and *ishraq*- but they ignore proper dealings among themselves. They know nothing about this subject. This behaviour is unlawful. If they do not know their shares then whatever they consume cannot be said to be lawful with any degree of certainty.

Mawlana Mufti Muhammad Shafi رحمة الله عليه and defining ownership

My respected father, Mufti Muhammad Shafi رحمة الله عليه (may Allah elevate his rank)had a separate room for him self. He had a bed there on which he rested and did his writing. His visitors also came to that room to meet him. I had observed that when anything was brought into that room from outside he sent it back immediately. For instance, if he asked for water, he wanted the glass to be taken back immediately after he had drunk the water. Or, if any other utensil was taken into the room he would ask that it be taken back to its original place. If there was delay in complying with his command, he would become angry. One day I asked him to forgive me if there was delay in complying with his command. He said, "You do not understand what I say. The point is that I have observed in my will that whatever is found in this room is my property. Whatever is in other rooms and the house belongs to your mother. So, I fear that if anything from other rooms remains in my room and I die then you will think that it belongs to me while it is not mine. That is why I do not let anything remain in my room when it does not belong to me."

The caution exercised by Mawlana Doctor Abdul Hayyi رحمة الله عليه

When my respected father died, my Shaikh, Mawlana Doctor Abdul Hayyi رحمة الله عليه visited us to condole his death. He had a great attachment to my respected father such as we cannot imagine. Because he was old, weakness had overtaken him and I observed that he was very weak and sad. So, I brought my father's medicine from the house and offered a spoonful to him. On seeing it he asked me how I had brought it because it was then part of the inheritance and legacy and it was not proper that I pick it up and offer it to anyone just like that. I submitted to him, "Respected Mawlana! All the heirs are major and present here and they are all agreed that you take the medicine." He then took the medicine.

Make the settlement the same day

In this way Mawlana Doctor Abdul Hayyi رحمة الله عليه taught us that it was not something that could be delayed. Suppose, even one of the heirs was a minor or was not present and his permission had not been obtained then even one tablespoon of the medicine was unlawful. Therefore, it is a command of *Shari'ah* that when anyone dies, his legacy must be distributed immediately or, at least, a settlement must be made of the shares of the different heirs. Sometimes the distribution takes time, some of the things need to be valued and some have to be sold. But, the settlement should be made on the same day. One of the basic reasons for the disputes in our society today is that we are not upto-date in accounts and mutual dealings.

Imam Muhammad and the book on Tasawwuf

Imam Muhammad رحمة الله عليه was a student of Imam Abu Hanifah رحمة الله عليه. He is our benefactor who wrote down the juristic rulings of Imam Abu Hanifah رحمة الله عليه for us in his various books. He has thus been very kind to us and we cannot repay his goodness in our lifetime. His writings were equal to many camel loads. Someone asked him why he had not written on *tasawwuf* and *Zuhd* (mysicism, asceticism) and he answered, "How is it that you say so. The book *Kitab ul-buyu* that I have written is a book on *tasawwuf.*" He meant to say that the laws of buying and selling and mutual dealings are really laws of *tasawwuf* because *zuhd* and *tasawwuf* really mean a correct observance of *Shari'ah* and obedience of laws of buying and selling and mutual dealings implies a correct observance of *Shari'ah.*

Using something belonging to another person

In the same way it is unlawful to use something belonging to another person without his permission. However, it is proper to use it if one is confident that he will be happy if his thing is used and will give the permission happily. However, where one has the least bit of doubt about the permission forthcoming it is not proper to use his thing, even if it belongs to a real brother or to a son. The *Hadith* of the Prophet ﷺ tells us :

لا يحل مال امرئ مسلم الا بطيبِ نفس منه (كنز العمال، حديث: ٣٩٧)

"The property of a Muslim is not lawful for you unless he gives it to you willingly."(Kanz ul-Ummat, *Hadith* 397)

This *Hadith* does not use the word 'permission' but uses the word 'happily' or 'willingly'. It means that a mere

permission is not enough but the permission must be given happily; then that thing is lawful. If anyone is using something that belongs to another person but he does not know if the owner is happy over it then it is not proper for him to use it.

The subscription is not lawful

Mawlana Thanavi رحمه الله عليه used to say that it was not lawful to invite and receive subscription from anyone for *madarasahs* or *anjumans* (welfare associations) in such a way that he feels compelled to donate. For instance, if donations are collected in a gathering and someone feels that he should give something because everyone else was giving something otherwise he will be ridiculed then it is not lawful for the receiver because he did not give it willingly. A complete booklet has been written by Mawlana Thanavi رحمه الله عليه on this subject and all rulings are found in it specifying under what conditions donations are properly received.

Property of everyone must be clearly defined

We must bear it in mind that it is not lawful to use anything belonging to someone else unless he permits that happily even if it is a son, father, brother or sister, wife or husband. If we forget this principle, we mix the unlawful in our wealth. If anyone believes that his wealth is lawfully acquired because he has not done anything wrong- no bribe or interest, not committing theft or robbery- then he must know that unless he goes by this principle he cannot claim to have lawfully acquired wealth. And if anything is received unlawfully it renders the rest of the wealth unlawful too, its blessings are wiped out. The reverse happens and that man is tempted towards

sin because of the unlawful thing he collects, and he suffers a spiritual downgrade. Therefore, we must keep our dealings honest and clear without any complications. Everything must be clearly explained and it ownership must be well-defined. However, keeping ownership well-defined, people must live together in fraternal ties. If anyone needs something from us, we may give it to him but ownership must be clearly defined.

Land was not accepted for Masjid Nabavi

When the Holy Prophet ﷺ arrived at Madinah from Makkah following what is known as Hijrah (the migration), the first thing before him was the building of a mosque, the Masjid Nabavi where the reward of one prayer is equal to that of fifty thousand prayers. He selected an open plot of land for that. He enquired into the ownership of the land and learnt that it belonged to the Banu Najjar who, when they learnt about the Prophet's intention, came to him and said, "Messenger of Allah! It is our good fortune that our land has been selected for the Masjid. We give it to you as donation that the Masjid be constructed on it." The Prophet ﷺ said, "No! I will not take it free of cost. Let me know the price of the land and I will buy it." Although it looked that they considered it their good fortune that the Masjid was being constructed on their land but the Prophet ﷺ did not agree to get the land free of cost.

Pressurising for Mosque - Building

The Ulama have explained this *Hadith* in these words. While it was proper to receive the piece of land free from the Banu Najjar who had offerred it willingly, the Prophet ﷺ did not accept their offer because this was

the first mosque in Madinah - although one was already built at Quba - and it was destined to enjoy the second place after the Haram at Makkah. It would have been a precedent for people later on to receive a free piece of land for building a mosque instead of buying it. The Prophet ﷺ did not accept a free land that in future people might not pressurise others for donation of land for building a mosque, or that they may keep an eye on the property of other people. That is why the Prophet ﷺ paid the price of the land before building the Masjid so that there should be no complication and the dealing should be fair and clear.

Paying personal expenses for the year

The wives of the Prophet ﷺ were truly his life partners. Allah had caused them to give up love for this world and put in their hearts love for the next world. But, it was the habit of the Holy Prophet ﷺ that he paid them at the beginning of the year money for a full year's expenses and he told them that was against their yearly expenses and they were at liberty to spend as they chose. They too were not ordinary women but they were wives of the Prophet ﷺ. They were used to giving charity so they kept with themselves only that much as covered their necessities and spent the rest in charity. The Prophet ﷺ set the example that he gave them a year's allowance in one go.

Treatment of wives at Par

Allah had not placed a condition on the Prophet ﷺ that he should treat his wives equally. Allah had given him authority to pay more to whichever of his wives he chose and less to whichever he wished. Allah had assured him that He would not question him about that. Thus, it was not obligatory on the Prophet ﷺ to treat his wives equally. But,

it is obligatory on his *ummah* to treat their wives equally without distinction. However, the Holy Prophet ﷺ did never take advantage of the waiver all his life. Rather, he treated them at par in all matters and defined their properties clearly and he respected their rights faithfully all his life.

Summary

In short, the basic principle shown in these *Ahadith* and verses of the Qur'an is 'fair dealing' which we continue to neglect. We are asked to have our mutual dealings clear and explicit without confusion and complications or doubts. This is equally essential for man and woman. If that is not done, income and expenditure cannot remain within the limits of *Shari'ah*.

May Allah cause us to understand this command and to behave accordingly. *Aameen.*

وآخر دعوانا ان الحمد لله رب العالمين

Series: 85

THE MEANING OF ISLAM

DARUL ISHAAT URDU BAZAR KARACHI

Venue	:	Jame 'Masjid Baitul Mukarram Gulshan-e-Iqbal Karachi
Time	:	After 'Asr Prayers
Date	:	22th November, 1991

The Meaning Of Islam

الحمد لله نحمده و نستعينه ونستغفره و نؤمن به و نتوكل عليه ونعوذ بالله من شرور انفسناومن سيأت اعمالنا من يهده الله فلا مضل له ومن يضلله فلا هادى له و نشهد ان لا اله الا الله وحده لاشريك له ونشهدان سيد نا و سندنا و نبينا ومولانا محمدا عبده ورسوله صلى الله تعالى عليه وعلى اله واصحابه وبارك وسلم تسليما كثيرا كثيرا

اما بعد !

فاعوذ بالله من الشيطن الرجيم بسم الله الرحمن الرحيم

يَـٰٓاَ يُّهَاالَّذِيْنَ اٰمَنُوا ادْخُلُوْا فِي السِّلْمِ كَـآفَّةً ص وَّلاَ تَتَّبِعُوْا خُطُوٰتِ الشَّيْطٰنِ ط اِنَّهٗ لَكُمْ عَدُوٌّ مُّبِيْنٌ (سورة البقرة:٢٠٨)

امنت بالله صدق الله مولانا العظيم وصدق رسوله النبى الكريم و نحن على ذلك من الشاهدين

Praise belongs to Allah. We praise Him and we seek His help and forgiveness, and we believe in Him and put our trust in Him. We seek refuge in Allah from the mischief of our

souls and from our evil deeds. He whom Allah guides, there is none to mislead and he whom He leaves astray, there is none to guide. And we bear witness that there is no god but Allah, Who is Alone and has no partner, and we bear witness that Sayyidina Muhammad is His slave and Messenger, may Allah bless him and his family and companions, and may He give him peace, complete and abundant peace.

I seek the protection of Allah from the accursed devil. In the Name of Allah, the Compassionate, the Merciful.

"O you who believe! Enter completely into Islam, and follow not the footsteps of Satan. Surely he is an open enemy to you." (al-Baqarah, 2:208)

I have believed in Allah. Allah, our Great Protector has spoken the Truth, and His Messenger, the noble Prophet, has spoken the Truth and we are witnesses over that.

Introduction

My respected listeners, I wish to congratulate you, first of all, for your interest that has prompted you to find time to listen to a religious sermon and for which you have assembled here. You will listen to the Commands and teachings of Allah and His Messenger ﷺ. May Allah accept your attendance and may He prompt the speaker and listeners to act on what is said. *Aameen*! I have recited a verse of the Qur'an before you and I hope to present a brief explanation of the verse. Allah addresses the Believers saying, "O you who believe, enter completely into Islam, and follow not the footsteps of Satan......."

Are belief and Islam two separate things

The first thing that we must observe is that Allah addresses in these words in the verse : "O you who believe!" The address, therefore, is to those who have believed, who have expressed their belief through recital of the *kalimah tayyibah* and the *kalimah shahadah* (I bear witness that there is no god but Allah and I bear witness that Muhammad is the Messenger of Allah). It is they who are told, "O you who believe! enter into Islam." It is worth pondering over that these people have believed already. What then is implied by asking them to enter into Islam? It is supposed generally that if anyone has believed then he has joined the folds of Islam; belief and Islam are regarded as the same thing. But, Allah says, "O you who believe! Enter into Islam" which means that belief and Islam are different things, and it is necessary to enter into Islam after believing.

Meaning of entering Islam

The first thing we have to understand is to know what Islam is. What is the meaning of asking the Believers to enter Islam and what is Islam? Islam is an Arabic word. It means to *submit oneself before someone*. That is, *to bow oneself completely before some great Power* and to surrender oneself to His obedience so that he does exactly as He commands. This is what Islam calls upon its adherents. The meaning is that to enter into Islam, it is not enough to profess the *kalimah* by the tongue, and unity of Allah, the messengership of the Prophet ﷺ and the Last Day. To enter into Islam it is necessary for one to submit and surrender oneself completely before the Commands of Allah and the teachings of His Messenger ﷺ. Unless he does so, he has not entered into Islam in the true sense of the word.

The Command to sacrifice his son was not consonant with sense

Allah has used this very word, Islam, in the case of Sayyidina Ibrahim عليه السلام in surah *as-saffat*. Allah had commanded Sayyidina Ibrahim عليه السلام to sacrifice his son, Sayyidina Ismail عليه السلام, which incident we remember every year on the Eid ul-Adha. He was the son for whom he had waited a long and prayed much, "O Allah! Grant me a son." When he grew up and was able to go here and there and help out his father a little, he was commanded to use the knife on his throat and finish him. If we were to find a sensible reason for this command and a wisdom behind that we will not see any logic, sensible reason or wisdom behind this command asking a father to rub the knife on his son's throat. No father can do it and no one can say that such a thing is sensible or just.

Even the son was put to test

However, when he received the Command of Allah, Sayyidina Ibrahim عليه السلام said to his son, Sayyidina Ismail عليه السلام

إِنِّيْٓ اَرٰى فِي الْمَنَامِ اَنِّيْٓ اَذْبَحُكَ فَانْظُرْ مَاذَا تَرٰى (الصافات: ١٠٢)

I have seen in a dream that I shall sacrifice you, so consider what you think. (as-Saffat, 37:102)

What shall I do? The question was put not because he was wavering himself, but because his son too should be put to test; and it may be seen what he said. That son was no other than the son of *Khalil ullah* (the friend of Allah) and one from whose loins the noble Prophet ﷺ was to be born. The son also did not ask why he was being punished or what crime he had committed or why he was being killed. But he gave a firm reply

يٰٓاَبَتِ افْعَلْ مَاتُؤْمَرُ سَتَجِدُنِيْٓ اِنْ شَآءَ اللّٰهُ مِنَ الصّٰبِرِيْنَ (الصافات ١٠٢)

O my father, do as you are commanded; if Allah will, you shall find me one of the persevering (as-Saffat, 37:102)

Sayyidina Ibrahim عليه السلام also did not ask Allah to let him know the wisdom behind the command to sacrifice his son. Both of them saw the command as from their Creator and Master and forthwith submitted wholeheartedly before it.

Lest the moving knife stop

The Qur'an has described this incident in a very beautiful way. These are the words it uses to tell us how father and son proceeded to comply with the command, the father had the knife in his hand and the son was lying down and the knife was about to be moved on the throat terminating the life of the son.

فَلَمَّآ اَسْلَمَا وَتَلَّهٗ لِلْجَبِيْنِ (الصافات:١٠٣)

Then, when they had both submitted and he had flung him on his brow. (as-Saffat, 37:103)

He made him lie down on his brow not straight on his back so that he might not observe his son's face and the signs of pain on it and thus slow down the knife and fail to comply the Command of Allah. He made him lie on his back. The word used by Allah is *aslama* meaning *both of them submitted to the Command of Allah.*

Submit yourselves to the Command of Allah

This shows that in the terminology of the Qur'an, Islam means that one should submit himself and his whole being to the Command of Allah and when he receives a Command of Allah, he should not ask to be informed of

the wisdom and reasoning behind command. Rather, he must set himslef to fulfil the command as he receives it. This is Islam and it is this Islam that we are commanded to enter in the verse of the Qur'an:

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا ادْخُلُوْا فِي السِّلْمِ كَاۤفَّةً ص

"O you who believe! Enter completely into Islam."

You may have recited the *kalimah tayyibah* and the *kalimah shahadah* but it is now necessary to enter into Islam and this is done by submitting your whole being to the Command of Allah and by accepting every Command you receive from Him, bowing down before it and acting on it.

If not, you will become slaves of your Intelligence

Why should one submit to the Command of Allah without the least bit of demur? The answer to the question is that if anyone does not accept the Command of Allah without demur and uses his intelligence to argue that the Command is senseless, unmeanful and unjust, then he will become a slave of his mind giving up the slavery and worship of Allah.

Means of receiving Knowledge

Allah has blessed man with some means of acquiring knowledge. He learns through these means. The first of these means is the 'eye'. He sees things through the eye and learns about them. The second means is the 'tongue'. He tastes many things by it and gets knowledge about them . The third means are his 'ears' through which he hears and gains knowledge thereby. His 'hands' are also a means through which he touches many things and

obtains knowledge about them. For instance, I see the microphone before me with my eyes and observe that it is an instrument and it is round shaped and I learn that it is solid by touching it with my hand and my ears tell me that it relays my voice to a distance. So, knowledge is gained through the eyes, the ears and the hands.

The working of these means is limited

Allah has limited the spheres of working of these means. They work within these spheres. If anyone tries to use these means outside those spheres, they will not work. For instance, an eye will provide knowledge through sight but it will not teach through listening because it cannot hear and that the ear does. The ear can hear but not see and the tongue can taste but is unable to hear or see. If anyone closes his eyes and tries to see what is ahead through his ears then he is foolish because the ear cannot show anything and he is trying to use it beyond its sphere of activity. The ears are not placed to see. If anyone shuts his ears and tries to listen with his eyes then he too is foolish because an eye cannot listen. But, this does not mean that the eye is unnecessary. It is very useful only as long as it is used within its range to see but it will not work if it is employed to hear.

Another means of acquiring knowledge — the "Intelligence"

There is a stage beyond which these five senses cease to function—the eye, the ear, the nose, the tongue and the hand cease to provide knowledge beyond a point. At that point, Allah has blessed man with another source of knowledge —his intelligence. It provides man with knowledge that the eye cannot provide. For instance, one

sees with his eyes and feels with his hands that before him is a solid microphone made of steel but he cannot know through his eyes, ears and tongue who made it and how it came into existence (by seeing it, hearing it or tasting it). Allah has blessed man with his intelligence to find that out. His intelligence tells him that the beautiful tool that is very useful in relaying his voice to a distance did not come up by itself. Someone made it and he must have been an expert technician who knew his art. So, where the five senses fail to work, Allah has blessed man with intelligence to obtain knowledge.

The limits of Intelligence

Just as the eye, ear and tongue and the other senses are limited in their scope of activity and they cannot do anything beyond that so too intelligence is not unlimited in its scope of activity. Its shpere is also limited. It cannot help man beyond its limits. There is a limit where the mind stops helping man and does not guide him beyond that.

***Wahi* "Revelation from Allah" is another means of acquiring knowledge**

When intelligence stops helping man at its limits, Allah has granted him yet another means of Knowledge called "Revelation from Allah". It is the Revelation that Allah bestows on His Prophets عليهم السلام. It guides man exactly where his intelligence alone is not enough for him. So, those things that could not be fathomed with the mind were revealed by Allah through Revelation on the Prophets عليهم السلام and it told man how things were.

Revelation compared to intelligence

We may see this example. The knowledge that the world will end and man will die and these things will be followed by another life could not be conceived by the mind alone. It is through the Revelation of Allah which sent to the Prophets عليهم السلام that we know about life after death when man will be brought before Allah and he will have to account for his deeds and we know too about Paradise and Hell. We could not have conceived these things only by our intelligence and could never have known about life after death, the reckoning before Allah and the situation at that time. It is only through the third means of knowledge granted to us by Allah that we know these things—the Revelation.

Revelation cannot be evaluated by intelligence

Revelation is received when intelligence gives up and cannot guide man. Revelation takes over at that point and guides man. So, if anyone says that he will not believe in Revelation until he understands it then he is being as foolish as the man who will accept a fact only when he sees it by his ear.The latter is foolish because intelligence cannot understand what Revelation reveals to us. Revelation is received only when intelligence stops being helpful. This can be seen from the example of Paradise and Hell. People say that they cannot understand Panadise and Hell, although these things cannot be understood because they are outside the sphere of intelligence. That is why Allah sent revelation to the Prophets عليهم السلام to reveal these things.

Revelation decides what is good and bad

It is Revelation that decides what is good or bad, what is lawful or forbidden, what is proper or improper and what pleases Allah or displeases Him. It is not for man to decide through his intelligence. Man's intelligence cannot decide by itself what is good and what is bad and what is lawful and what is unlawful.

Man's intelligence misguides him

All the grave evils and the worng ideologies that are found in this world are the products of the mind. For instance, as Muslims we believe that pork is forbidden but if ignore the teaching of Revelation and rely solely on intelligence then we will get a wrong guidance. It will tell us that there is nothing wrong in eating pork just as non-Muslims eat it because it tastes good to them. The same argument is presented in favour of wine by those who do not believe in Revelation while as Muslims we regard it as evil and forbidden. They argue that they find no evil in it and millions of people drink it without any serious harm. Their intelligence tells them of no wrong in it. Some people have gone so far as to say that there is no harm in illicit relations between an unmarried man and women if they are both willing to enjoy that relationship. They say that they find no intelligent reason against that and if the two have sex willingly why should a third person object to it?

It is on the strength of intelligence that the worse of evils is considered proper. This is because if intelligence is used beyond its scope then it will return wrong answers. So, if man uses his intelligence at the point where Revelation has taken over then he will get wrong answers from it. He will then go on the wrong path

Socialism was Intellgence

For seventy four years Socialism and Communism were synonymous with Russia. The slogan of equality and sympathy with the poor was raised very prominently and it was claimed that Socialism will spread all over the world. If anyone had said then that this ideology was based on intelligence alone and was wrong then he would have been called a Capitalist, a Feudalist or a Conservative. But, the truth stands revealed today after seventy four years when the idolizers of Lenin themselves topple his ideology. This is the consequence of an ideology that is based only on intelligence in utter disregard of Revelation from Allah.

Submit to what Revelation says

Allah has said that man must submit himself to the Command of Allah and of His Messenger ﷺ and follow the Revelation in order that he may live peacefully and on the correct path. He must bow down before it and not use his intelligence against it even if it seems to him to be against common sense, his desires or reasoning. The only thing open to him is to bow down in submission when he receives the Command of Allah. This is what is meant by entering Islam which is found in the first clause of the verse recited by me : "O you who believe! Enter into Islam", that is, submit yourself wholeheartedly before the Command of Allah and His Messenger ﷺ.

Enter completely

The second clause says "enter completely." It says, in other words that it should not be that a man enters into Islam only as far as belief, faith and worship is concerned. He recites the *kalimah,* observes Prayer and Fasting, pays

zakah and performs Hajj, but no more. It should not be that when he enters the mosque, he is a Muslim but when he is in the business arena, his office, or at home, he does not behave as a Muslim. This, in spite of the fact that Allah has said that Islam does not encompass mere worship and a man may not suppose that he is absolved of responsibility as a Muslim if he has performed whorship. Rather, Islam is to mould one's whole life according to the dictates of Allah. So, a Muslim is one who behaves as one in the practical field of everyday business at his office and at his home with his wife and children and with his companions and friends.

The five sections of Islam

Allah has divided the religion of Islam into five parts. The religion is based on these five parts :

1.Belief: Belief must be along proper lines

2.Worship: Prayer, fasting, pilgrimage and *zakah* must be observed diligently.

3.Dealings: Buying and selling transactions must respect the Commands of Allah Improper and unlawful means must be shunned.

4.Mutual Living: One must observe the Commands of Allah in day to day living and mutual, social affairs.

5.Character: One's personal character and morals, feelings and thinking must be correct.

Today, we are Muslims in our behaviour only as long as we are in the mosque but when we step into the practical field, we hasten to cheat other people, we betray trusts and cause inconvenience to other people and hurt them. This is not entering into Islam because while

one-fourth of it is made up of worship, as much as three-fourth of Islam concerns rights of other people, the creatures of Allah. So, if anyone does not respect their rights, he has not entered into Islam completely.

An Eye-opening Event

Once while Sayyidina Umar رضی اللہ عنہ was travelling, he exhausted his provision but he spied sheep grazing in the wilderness. It was the custom with the Arabs that they received travellers with hospitality and presented to them milk. So, he approached the shepherd and informed him that he was a traveller whose provision was exhausted and requested him to let him have milk to drink. The shepherd, however, excused himself saying, "I would have presented milk to you surely but the problem is that I am not the owner of these sheep and the owner is someone else. He pays me to graze the sheep which are a trust with me and their milk is also a trust. So, I am not permitted by *Shari'ah* to give their milk to anyone."

Sayyidina Umar رضی اللہ عنہ put the man to a test. He said to him, "Listen to something of benefit to you. It will benefit both of us. Sell one of these sheep to me and you will get the money for it and I will get the sheep. I will milk it whenever I feel hungry on the journey and you may keep the money. As for the owner, tell him that a wolf devoured one of the sheep. He will believe you becuase that does happen in the wilderness. In this manner, both of us will be satisfied. On hearing this, the shepherd was prompt to reply, يا هذا افاين الله؟ "O man! Where then is Allah?" He meant to say that if he would do it, he might convince the owner but there is a Master of the owner too, what reply would he give Him when he is brought before Him? "I am not prepared to do it." Obviously, Sayyidina Umar

رضی اللہ عنہ had put him to test. So, when he heard him, he said, "As long as people like you are found in the world, no tyrant can oppress another person. So as long as there is fear of Allah in the hearts of men, and they have in their minds the Hereafter and the standing before Allah, crime and oppression cannot take place."

This is an example of entering into Islam completely. Even in solitude, he remembered that he must not do anything that displeases Allah.

This is an essential part of religion. If a man does not observe it, he is not a Muslim in the true sense of the word. A *Hadith* quotes the Messenger of Allah ﷺ as saying, لا ایمان لمن لا امانۃ لہ "He who betrays trusts, does not believe."

A surprising incident with a Shepherd

A shepherd presented himself before the Holy Prophet ﷺ during the Battle of Khyber. He used to graze the sheep of the Jews. He had seen that the Muslims had encamped outside Khyber and he said to himself that he should go and learn what the Muslims said and how they behaved. So, he led his sheep towards the Muslim camps and sought their leader. He was told where their chief Sayyidina Muhammad ﷺ could be found. But, he could not believe that a chief would occupy an ordinary tent built of date leaves. He imagined that a king would live in pomp and extravagance. However, he went into the tent and met the Holy Prophet ﷺ. He asked him what Message he had brought for mankind and to what path he invited them. The Prophet ﷺ placed before him the message of Islam and he asked what will become of him if he embraced Islam and what position he would enjoy in life. The Holy Prophet ﷺ said to him:

"You will be our brother when you join Islam and we will embrace you."

The shepherd said, "You are joking with me. I am not your equal. I am an ordinary shepherd, a black man, my body stinks - how can you embrace me in that condition? The Prophet ﷺ said to him :

"We will embrace you surely. Allah will turn your blackness into brilliance and the stench into fragrance."

On hearing this, he joined Islam and became a Muslim. He recited the *Kalimah shahadah* :

اشهد ان لا اله الا الله واشهدان محمدا عبده ورسوله

"I testify that there is no god but Allah and I testify that Muhammad is the Messenger of Allah."

He then asked the Prophet ﷺ "O Messenger of Allah! What may I do now?" The Prophet ﷺ said,

"You have embraced Islam and the time of prayer has not yet come that I may ask you to offer prayers. It is not the month of Fasting that I may ask you to Fast and you are not liable to pay *zakah*. At this time only one form of worship is being performed and it is under the protection of the sword - *jihad* in the cause of Allah!"

The shepherd said, "Messenger of Allah! I do join the *jihad*. One of the two things may happen to the participant of *jihad* - he may become a *Ghazi* (an heroic warrior) or a *shahid* (a martyr). Then, if I become a martyr in this *jihad*, do offer me a guarantee."

The Prophet ﷺ said to him, "I assure you that if you become a *shahid* in this *jihad*, Allah will send you to Paradise and change the bad smell of your body into a fragrance and the blackness of your face into whiteness."

Go, return the sheep

The shepherd had walked over to the Prophet's ﷺ camps while he was grazing the sheep of the Jews, so the Prophet ﷺ asked him to return the sheep to them because they were a trust with him.

This is indeed a lesson for all of us. A battle was being fought with those people and they had been surrounded by the Muslims. Enemy porperty is war booty but here the property - the sheep - were an agreement. Therefore, the Prophet ﷺ ordered him to go and return the property and then come back and join the *jihad*. The shepherd did as he was told and participated in the *jihad* on his return. He attained the *shahid* (martyrdom) in that battle. This is what is called Islam.

Sayyidina Huzayfah bin Yaman رضی اللہ عنہ

Sayyidina Huzayfah bin Yaman رضی اللہ عنہ is a well-known Companion of the Prophet ﷺ, and an intimate one. When he and his father became Muslims, they travelled towards Madinah to meet the Holy Prophet ﷺ. On the way they met Abu Jahl and his army who were on their way to fight the Prophet ﷺ. Abu Jahl caught hold of him and asked him where he was going. He told him that he was going to meet the Holy Prophet ﷺ at Madinah. Abu Jahl said, "Then I will not spare you because when you go there you will join the forces against us." He said, "Our purpose is only to meet the Prophet ﷺ and to see him. We will not take part in the battle." Abu Jahl said, "Alright then promise me that you will have only a meeting with the Prophet and will not take part in the battle." He made the promise so Abu Jahl let him go. When he reached Madinah, the Prophet ﷺ had already left it with his companions to fight the Battle of Badr. So, they

met the Prophet ﷺ on the way.

The first clash between Truth and Falsehood, The Battle of Badr

The Battle of Badr was Islam's first combat between Truth and falsehood. It is the combat which the Qur'an has called the يوم الفرقان (*yaum ul-furqan*) the combat to decide between Truth and falsehood. It was the combat the participant of which was called a *Badri*. Among the Companions, those who are *Badri* are regarded very highly. The *asma Badriyin* (names of the *Badris*) are recited as a routine practice in the hope that Allah grants supplications if they are read. The Holy Prophet ﷺ had given the tidings that all those who took part in the Battle of Badr have been forgiven by Allah and rewarded by Him. It was this combat of which Sayyidina Huzayfah رضی اللہ عنہ had promised Abu Jahl that he would not participate in it.

A promise that is extracted after placing a sword on the throat

When they met the Holy Prophet ﷺ, Sayyidina Huzayfah bin Yaman رضی اللہ عنہ related to him what had transpired when they had encountered Abu Jahl and now he had made them promise not to take part in the the Battle of Badr. He then requested the Messenger of Allah ﷺ to allow them to participate in the Battle that was indeed a memorable one in which the Prophet ﷺ himself took part. He said further "As for the promise, it was extracted by force placing the sword on our throat. If we had not promised as we did then he would not have let us come to you. So, do permit us to join you and thus gain honour and excellence." (al-Asabah, Vol: 1 P 316)

You have given your word

However, the Holy Prophet ﷺ said, "No! You have made a promise and he has released you on the condition that you will see me but not join me in the Battle. So, I do not permit you to participate in the Battle."

This was one of those times when a man is put to test and it is seen how he keeps his word. One like us would have put forward many excuses. He might have said that he had not given the assurance with a sincere heart, he had been compelled to make the promise. He might have put forward the excuse that he had to join the Prophet ﷺ in the Battle against the unbelievers and so he was permitted to break his promise. Further, each man was very important to the Prophet ﷺ at that time becuase the Muslim army had only 313 unarmed men. They had only seventy camels, two horses and eight swords. The others had a baton, a stick or a stone. They were pitted against one thousand well-armed men. Therefore, each man was important to them. But, Sayyidina Muhammad ﷺ said, "What has been held out in assurance and a promise given will not be violated."

That is called Islam.

Jihad is fought to uphold the Truth

The *Jihad* was being waged not to acquire territory or to gain control over leadership but it was waged to uphold Truth and yet engage in *Jihad?* How may one commit sin and work for the religion of Allah at the same time? It can not be done. We are being unsuccessful today because we seek to propagate Islam while we sin at the same time and to enforce Islam while we continue to sin. We have thousands of pretexts in our minds all the time. We say very easily, "Expediency demands of us to do this

ot that so let us overlook the demand of *Shari'ah* this time,"or "Expediency calls on us to do it, so let us do it."

Faithfulness

But, there was only one thing before the eyes: Gain the pleasure of Allah. There was no other aim-not to gain property, win the Battle no to be called brave. The only aim was to please Allah. It is Allah's wish that one must be faithful to one's promise. Thus, both Sayyidina Huzayfah and Sayyidina Yaman رضی اللہ عنہ were deprived of the honour of participation in the Badr Battle. They had given their word that they would not take part in Jihad. That is the Islam which we are asked to enter completely.

Sayyidina Mu'awiyyah رضی اللہ عنہ

Sayyidina Mu'awiyyah رضی اللہ عنہ is one of those companions about whom wrong reports are in circulation among the people and they speak ill of him. Let us see an incident about him.

War tactics to gain victory

Sayyidina Mu'awiyyah رضی اللہ عنہ was the Governor of Syria. There were constant skirmishes between the syrian and Roman forces. Rome was a Super Power of those days and was a very strong nation. However, Sayyidina Mu'awiyyah رضی اللہ عنہ once drew a ceasefire agreement with them. The two agreed not to fight one another for a specified period. Before the period was over, Sayyidina Mu'awiyyah رضی اللہ عنہ said to himself that the period was yet not over and some time was left before it ended. He thought he could alert his forces through positioning them on the borders to launch an attack immediately after the period ended hopes to gain much success because the

Romans would not expect him to be in a state of preparedness before the ceasefire ended.

That is a violation of the Agreement

So, Sayyidina Muawiyyah رضی اللہ عنہ put forces on the borders and even let some of them position themselves into the borders of enemy territory. He was ready to attack. Just as the sun set on the last day of the agreement he ordered his army to advance. This move proved very successful because the enemy had not anticipated the attack. The army of Sayyidina Muawiyyah رضی اللہ عنہ moved ahead rapidly overcoming city after city and settlement after settlement and in their intoxication of victory the whole army moved ahead into enemy territory. Suddenly they observed a horseman approaching them from the rear and Sayyidina Mu'awiyyah رضی اللہ عنہ paused for him when he saw him coming towards him. Perhaps he had a message from the *Amir ul-Mumineen* (the Commander of the Faithful). As he neared them, the horse-rider called out,

الله اكبر الله اكبر قفوا عباد الله قفوا عباد الله

"Allah is Great! Allah is Great! Stop, O slaves of Allah! Stop, O slaves of Allah!"

When he was near enough, Sayyidina Muawiyyah رضی اللہ عنہ recognised him as Sayyidina Amr bin Abasa رضی اللہ عنہ - and he asked him what message he carried. He said,

وفاء لا غدر وفاء لا غدر

"Faithfulness, not treachery. Faithfulness, not treachery."

Sayyidina Muawiyyah رضی اللہ عنہ said that he had not deceived anybody and that he had attacked after the period of ceasefire was over. Sayyidina Amr bin Abasa رضی اللہ عنہ said, "Although the agreement to ceasefire had now

expired yet you had lined-up your forces on the borders before the expiry of the agreement and some of them had encroached across the border. That was against the covenant and I have heard with my own ears the Prophet ﷺ say,

من كان بينه وبين قوم عهد فلا يحلنه ولا يشدنه الى ان يمضى اجل له

اوينبذ اليهم على سواء (ترمذى، ابواب السير، باب فى الغدر، حديث نمبر ۱۵۸۰)

> "When anyone has a covenant with a people then he must not loosen or strengthen it till its term comes, or he lets them know (first) that he ends it".(Tirmizi, abwab us-Sayr, Bab fi Gadar *Hadith* # 1580)

Therefore, it was not proper to ready the army at the borders before the expiry of the agreement of ceasefire or before announcing termination in the light of the Prophet's ﷺ saying.

Returned the captured territories

Imagine an army that has made in-roads and occupied a large piece of enemy territory and continues to gain further unchecked, fully intoxicated with victory. Now, the words of the Holy Prophet ﷺ are brought to their notice that Muslims must be faithful to their covenant and at that very time Sayyidina Mu'awiyyah رضى الله عنه gives the order that they must hand over the occupied territory to the vanquished and retreat. The territories were returned and they all retreated to their own land. We do not find a similar example in the history of the world that a people returned the won-over lands merely to honur their covenant. In this instance, the advance was not prompted by a lust for territory or leadership but by a desire to please Allah. Thus, when they learnt of the Command of Allah that they should be loyal to

their covenant and they had possibly been wrong, they returned to their own lands.

This is the Islam which we are commanded to enter completely.

Sayyidina Umar رضی اللہ عنہ and the Covenant

When Sayyidina Umar رضی اللہ عنہ conquered *Bayt ul maqdas* (Jerusalem) he made an agreement with the Christians and Jews that the Muslims will protect them and their properties in return for the *Jizyah* received from them. *Jizyah* is a tax that is received from non-Muslims. Thus, in terms of the agreement they paid the *Jizyah* annually. It transpired later that Muslims faced confrontation with an enemy so that the army stationed at the *Bayt ul Maqdas* was required at the battlefield. There was a suggestion that this unit of the army may be called upon to reinforce the main body. Sayyidina Umar رضی اللہ عنہ agreed with the idea but he also ordered that the Jews and Christians must be told that the army had to be called at the warfront so they could not offer them protection. The *Jizyah* that they had paid that year would be refunded to them and after that the army would be withdrawn and they may arrange their own security measures.

This is Islam. It is not merely an observance of prayer and Fasting that qualifies one as a Muslim. A man becomes a perfect Muslim only when he resigns wholly to the will of Allah - submitting his tongue, his eyes, his ears and his living to the pleasure of Allah.

It is unIslamic to hurt anyone

The Holy Prophet ﷺ has said about a Muslim that he is one from whose hand and tongue other Muslims are safe and it is a grave sin to hurt other Muslims and it is

forbidden. It is as grave a sin as consuming wine, being immodest or eating pork. Every kind of hurting another or causing him inconvenience is a grave sin. It is the duty of a Muslim that he should not hurt anyone. For instance, if anyone parks his car in a way that blocks people's passage and he thinks of it as no more than a traffic offence then he is really offending religion and committing a sin. It is not merely bad manners but also a grave sin similar to drinking wine because the Messenger of Allah ﷺ said that a Muslim is one from whose hand and tongue other Muslims are safe, that is they are safe from him in all ways. By parking his car at a wrong place, he has been a nuisance to other people. Our position today is that we have restricted religion to worship, like prayer and Fasting, and to the mosque and the daily routine of glorifying Allah and praising Him. We pay scant respect to rights of fellow-men that Allah has placed on us.

Who is the real Indigent

A *Hadith* tells us that the Prophet ﷺ once asked his Companions رضی اللہ عنہم "Who is an indigent?" They said, "Messenger of Allah, we consider that person an indigent who has no money with him." The Prophet ﷺ said, "An indigent in the true sence of the word is not one who has no money on him but he is one who is brought before Allah on the Day of Resurrection while he has plenty of pious deeds to his credit in the Record of Deeds like Fasting, prayers, chants of *zikr* and supplications. But, he would have devoured somebody's property, cheated someone, caused heartache to another and hurt someone else. He would have in his Record of Deeds violations of the rights of other people. Those people will complain to Allah about this man that he had wronged them and that

Allah should get him to make amends. Currency as we know it in this world will not be valid there are he might have paid it in compensation. The legal tender there would be pious deeds. So, those people will be credited with this man's pious deeds - his prayers and his Fasts and so on. Each of them will thus be compensated and satisfied. This will go on until all his pious deeds are exhausted. This man will become empty-handed. The piles of his piety, whether prayers or Fasts, will have been given away. But, the claimants would not all have been compensated. Allah will order then that the sins of the remaining claimants must be transferred to this man's Record of Deeds. As a consequence the man may have brought piles of piety but, having exhausted them, will carry away piles of sins. This is the real indigent."

We are not fully entered into Islam

This is enough to tell us how grave the matter of rights of fellow-men are. But, we do not even consider it to be part of religion. The noble Qur'an calls upon the Believers to enter into Islam completely - with all of our existence, our living, our worship, our dealings, our social Life our manners, every part of us must enter into Islam. . Only then will we be true Muslims and it was only this thing that spread Islam. Islam did not spread by propagation but through the example and character of men. Whereever they went, Muslims were distinguished by their example and character and this attracted men to Islam. However, today other people observe our living and character and are repulsed from Islam.

Let us resolve to enter into Islam Completely

Let us derive some benefit from the foregoing discussion and resolve that we shall let Islam enter our lives- into every department of it whether worship, mutual dealings, social life or manners. Our every action should be in terms of Islam. Let us try to do it.

We must obtain knowledge of Religion

Finally, I request that all of us must spare some time out of the twenty-four hours to obtain some knowledge of religion. Reliable religious books are available. We must have them with us and make it a habit to read them in our homes so that we will benefit by religious teachings. Our problem today is that we do not know about religion. This discussion will be deemed to have borne fruit if we are able to benefit and observe and follow the religious teachings in our lives. If not, there are many occasions when something is said and heard (but not heeded).

May Allah be merciful to us and cause us to behave on these teachings. *Aameen.*

وآخر دعوانا ان الحمد لله رب العالمين

Series: 86

HOW YOU MAY PAY *ZAKAH*

DARUL ISHAAT URDU BAZAR KARACHI

Venue	:	Alamgir Masjid Bahadurabad, Karachi
Time	:	After 'Zuhr Prayers
Date	:	28th December, 1997

How You May Pay *Zakah*

الحمد لله نحمده و نستعينه ونستغفره و نؤمن به و نتوكل عليه ونعوذ بالله من شرور انفسناومن سيأت اعمالنا من يهده الله فلا مضل له ومن يضلله فلا هادى له و نشهد ان لا اله الا الله وحده لاشريك له ونشهدان سيد نا و سندنا و نبينا ومولانا محمدا عبده ورسوله صلى الله تعالى عليه وعلى اله واصحابه وبارك وسلم تسليما كثيرا كثيرا

اما بعد!

فا عوذ بالله من الشيطن الرجيم بسم الله الرحمن الرحيم

وَالَّذِيْنَ يَكْنِزُوْنَ الذَّهَبَ وَالْفِضَّةَ وَلاَ يُنْفِقُوْ نَهَا فِيْ سَبِيْلِ اللهِ فَبَشِّرْهُمْ بِعَذَابٍ اَلِيْمٍ o يَّوْمَ يُحْمٰى عَلَيْهَا فِيْ نَارِجَهَنَّمَ فَتُكْوٰى بِهَا جِبَاهُهُمْ وَجُنُوْبُهُمْ وَظُهُوْرُهُمْ ؕ هٰذَامَاكَنَزْتُمْ لِاَ نْفُسِكُمْ فَذُوْقُوْا مَاكُنْتُمْ تَكْنِزُوْنَ

(التوبة: ٣٤.٣٥)

امنت بالله صدق الله مولانا العظيم وصدق رسوله النبى الكريم ونحن

على ذلك من الشاهدين والشاكرين والحمدلله رب العالمين

Praise be to Allah. We praise Him and seek His help and ask Him for His forgiveness. We seek refuge in Allah from the evil of our souls and from our sinful deeds. He whom Allah guides, no one can mislead and He whom He leaves astray none can guide. And we bear witness that there is no god except Allah who is alone and who has no partner and we bear witness that Sayyidina Muhammad is His servant and Messenger, may Allah bless him and his family and companions and may He favour him and give him peace a complete peace abundantly.

I seek refuge in Allah from the accursed Satan. In the Name of Allah the Compassionate, the Merciful.

"And those who hoard up gold and silver and expend it not in the way of Allah,so give them the glad tidings of a painful chastisement,on the day when it shall (all) be heated in the Fire of Hell, and there with their foreheads and their sides and their backs shall be branded, (saying), This is what you hoarded up for yourselves, so taste you now what you used to hoard up." (at-Tawbah, 9: 34-35)

I have believed in Allah. Allah, our Great Protector, has spoken the Truth and His Messenger, the noble Prophet, has spoken the Truth and we are witnesses over that and grateful. Praise belongs to Allah, Lord of the worlds.

Introduction

The gathering today has before it the subject of *Zakah*. There are a few days to the month of Ramadan and Muslims generally pay *Zakah* in this holy month. So, the time is opportune to discuss the importance of *Zakah*, its virtues and the necessary procedure and rules. This will enable us to pay *Zakah* properly.

Admonition for not paying *Zakah*

It is for this reason that I have quoted two verses of the Holy Qur'an. These verses speak of the serious warning that Allah has given to those people who do not pay *Zakah* on their assets as prescribed. Very strong words are used to warn them of the punishment. So, the Qur'an says, "Those who hoard up gold and silver and expend not in the way of Allah so (O Prophet ﷺ) give them tidings, of a severe punishment." These are the people who continue to hoard their wealth, gold and silver and do not spend in the cause of Allah and do not fulfil the duties imposed on them by Allah so let them have the glad tidings of a painful punishment. Then, the next verse describes the kind of the painful punishment. This punishment will be awarded on the day when the gold and silver will be heated in the fir of Hell and with it the man's forehead, and his sides and back will be branded. And it will be said to him:

هٰذَامَا كَنَزْتُمْ لِاَنْفُسِكُمْ فَذُوْقُوْا مَا كُنْتُمْ تَكْنِزُوْنَ (التوبة: ٣٤، ٣٥)

This is what you hoarded up for yourself so taste now what you used to hoard up.

May Allah preserve all Muslims from this punishment. *Aameen*!

The fate of the people is described who store up

wealth but fail to discharge their duties correctly. The warning is given not merely in these verses but it is given in other verses of the Qur'an too. For instance, we are told tn surah al Humazah.

وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ O الَّذِىْ جَمَعَ مَالاً وَّعَدَّدَهٗ O يَحْسَبُ اَنَّ مَالَهٗ اَخْلَدَهٗ O كَلاَّ لَيُنْبَذَنَّ فِى الْحُطَمَةِ O وَمَآ اَدْرٰكَ مَا الْحُطَمَةُ O نَارُ اللّٰهِ الْمُوْقَدَةُ O الَّتِىْ تَطَّلِعُ عَلَى الْاَفْئِدَةِ O (سورة الهمزة: ١ تا ٧)

Wo to every slanderer, defamer, who amasses wealth and counts it. He thinks that his wealth will make him live forever! Certainly not!He shall be thrown into the *Hutamah*. And what the *Hutamah* is? It is the fire kindled by Allah, which roars over the hearts. (al Humazah, 104:1-7)

He will be punished because of his wealth against which he did not pay the dues. The *Hutamah* is a fire kindled by Allah not by any man whose kindled fire can be extinguished by water or sand. The fire kindled by Allah will burn man's heart and liver (that is it will reach upto his heart and liver). This is a very grave warning. May Allah protect every Muslim from it. *Aameen!*

From where is the wealth coming

Why is such a strong warning given for not paying *zakah* ? It is to be considered first where one gets one's wealth from? Whether he is engaged in business, employment, agriculture or in other occupation, does he think that he amassed the wealth by his own effort? In fact, it is a system drawn up by Allah through which He provides livelihood to different people.

Who sends the customers

A shopkeeper supposes that he has opened his shop and sells his merchandise and so earns wealth but he does not consider who sends customers to his shop. Suppose if no customer had visited him, would he have earned money? It is Allah who sends his customers and who has formed a system whereby each fulfils the need of the other. He prompts one to set up a shop and another to visit his shop.

An eye-opening event

I had an elder brother, Muhammad Zaki Kayfi رحمة الله عليه, may Allah elevate his rank. He had a bookshop in Lahore, *Idara Islamiyat.* That shop is still in business. He told me once that very unique acts of Allah are witnessed in business. He cited an example of a morning when he woke up to see it rain heavily. Water had flooded the streets. He thought that it was better to stay home rather than open the shop because no one would buy a book especially a religious book. People generally put a religious book last on their list till everything else is bought and there is a spare money. This is because books do not satiate the hungry nor do they quench the thirst. When one's needs are fulfilled and he has some money on hand he will prefer to buy a fiction or a novel.

However, my borther had lived with the religious-minded and had been with Mawlana Thanavi رحمة الله عليه so he said to himself, "It is okay if no customer visits my shop but Allah made it a source of my livelihood so it is my duty to open it and wait. To get a customer to visit my shop is not my task; it is on someone else to send him to me. I must not lag behind in my duty whether it rains or there is flood." So, he took his umbrella and waded

through water to his shop. He opened it and waited for his customers. Not expecting one, he opened the Qur'an and began reciting it. Hardly had he begun the recital when he saw some men in raincoats and holding umbrellas enter his shop to buy books and he wondered what had made them brave in the rain and floods to visit a bookshop. This happened all day and his sale that day was the same as his sale on a normal day. He then realised that the customers did not come on their own but were sent by someone because He has appointed his livelihood through his shop.

Distribution of labour is by Allah

It is a system organised by Allah that He sends customers to different people. No one else has distributed different tasks and business to different people. It is Allah who has put in the hearts of men that they should do different tasks and take up different occupations and businesses. Someone sells cloth, someone shoes, someone rice, someone utensils and so on. In this way everyone sees to the needs of the other. There has never been an intentional worldwide distribution of labour whereby everyone was asked to do something or the other. It has been an automatic, unplanned distribution of tasks. The result is that everything that is necessary is available in the market and there is a buyer for everything sold. In other words, a means of livelihood is available to different people. This system is orginised by Allah and it provides livelihood to different people.

Who grows food from the land

Whether one is engaged in a business, in farming or in an employment, He is Allah who really provides sustenance. Let us take agriculture for example. The

farmer tends to the land and sows the seeds. He then irrigates the land but He is Allah alone who causes the seed to sprout. A seed which really is lifeless and weightless but it pierces the tough earth to make itself known. Its roots are very delicate, so much that even a child may undo them with his fingers but they are strong enough to tolerate the severity of the varying seasons and the winds. Passing different stages, the seed finally grows the fruit that is consumed by the people the world over. Allah alone brings these things to happen.

Man is not capable of producing anything

Therefore, whatever the means of income, man is on the earth to do a limited task and he does that but he is not able to cause anything to grow. He is Allah alone who produces what is necessary and grants it to mankind whatever man has is a blessing from Allah

لِلّٰهِ مَافِي السَّمٰوٰتِ وَمَافِي الْاَرْضِ (البقرة: ٢٨٤)

To Allah belongs whatsoever is in the heavens and whatsoever is in the earth. (Al-Baqarah, 2:284)

The real master is Allah

After giving things to man, Allah also said to him, "You are the owner." Thus, He has said in *Surah Yasin.*

اَوَلَمْ يَرَوْا اَنَّا خَلَقْنَا لَهُمْ مِّمَّا عَمِلَتْ اَيْدِيْنَآ اَنْعَامًا فَهُمْ لَهَا مٰلِكُوْنَ

(يٰسين: ٧١)

"Have they not seen that we have created for them - among the things which our hands have fashioned-cattle that they own." (Surah Yasin, 36:71)

"I was the Real Owner but I made you the owners. So in the things that have come to your possession true right belongs to Me. Then spend in the way, I have commanded

you." If a man spends in accordance with the commands of Allah then the rest of his possessions are lawful for him and blessings of Allah are on those possessions. If he does not give from his wealth what Allah has asked him to give then all of it is fire for him and he will experience the fire on the Day of Resurrection when he will be branded with it and told, "This is the wealth that you had amassed."

Only 2 1/2% is to be paid

If Allah had said, "Keep to yourself the 2 1/2% and spend in His way the rest 97 1/2% then that would have been just because all really belongs to Him and is granted by Him. But He is Merciful to His slaves and asked them to retain the bulk share of 97 1/2% and spend in His way only 2 1/2% because man is in clind towards possession. The 97 1/2% will then become lawful and pure; it may be spent on his lawful personal needs.

Emphasis on *Zakah*

The 2 1/2% is *zakah.* The Qur'an has said about it.

وَاَقِيْمُوا الصَّلٰوةَ وَاٰتُوا الزَّكٰوةَ

And establish the Salah, and pay the *Zakah*

(al-Baqarah, 2:43)

At the same time as prayer is mentioned, *Zakah* is also mentioned. This is the importance attached to *Zakah.*If that is the case and the wealth also is a grant from Allah then a Muslim must, at least, make the 2 1/ 2% payment in accordance with the Command of Allah. He will not suffer anything if he pays this small amount.

Zakah must be calculated and paid

Many people just neglect payment of *Zakah*. They simply do not pay it.There are some others who pay *Zakah* but do not bother to calculate the correct procedure is to assess the wealth and possessions and pay the 2 1/ 2% on it. They shy away from counting their stocks and possessions and estimate the *Zakah* payable on that. This could lead to an error and a lesser amount could have been estimated and even if an insignificant amount as low as one rupee is underpaid then it is enough to ruin the rest of the wealth. If an over payment is made then, *Insha Allah*, there will be no questioning on that.

When Property causes Ruin

We are told in a *Hadith* that the Messenger of Allah ﷺ said, "When *zakah* becomes part of a wealth - that is, when full *zakah* is not paid but something of it remains unpaid - then that wealth becomes a means of ruin for the owner." Therefore, we must be careful in evaluating our wealth and pay the full *zakah* due on it otherwise the obligation remains unobserved. By the Grace of Allah, a majorty of Muslims pay *zakah* but they are not careful in making a proper calculation before paying it with the result that something of *zakah* remains included in their wealth. That becomes a cause of destruction and ruin.

Benefits of *Zakah* in this life

Zakah must be paid with the intention that the command of Allah is being observed, it is the demand of His pleasure and a form of worship is being fulfilled. Whether benefit from that payment or not, our aim should be to obtain the pleasure of Allah. This is the true aim of *zakah*. It is the mercy of Allah on us that when anyone

pays *zakah,* Allah lets him have its benefits too. His possessions and wealth are blessed as we are told in the Qur'ani

يَمْحَقُ اللّٰهُ الرِّبٰوا وَيُرْبِى الصَّدَقٰتِ

Allah blots out usury and augments charity

(al-Baqarah, 2:276)

A Haidth quotes the Holy Prophet ﷺ as saying, "When a slave of Allah pays *zakah,* the Angels of Allah pray for him in these words :

الهم اعط منفقا خلفا واعط ممسكا تلفا (بخارى كتاب الزكاة بابك قول الله تعالى: فاما من اعطى واتقى)

"O Allah! Grant abundance to him who spends (in Your cause) and destroy him who does not spend and restricts to himself his wealth."

(Bukhari Book of *Zakah*)

That is why, he said :

مانقصت صدقة من مال

Charity does not diminish wealth

So, it happens sometimes that as a Muslim pays *Zakah,* Allah opens for him fresh avenue of income so that he receives more than he has paid in *zakah.* It happens sometimes that although payment of *zakah* seems to reduce wealth to the extent of payment, Allah blesses the remaining wealth so it provides more benefit than expected from it.

Consequences of lack of blessings in wealth

Today, everyone believes in numbers. No one understands what one means by *blessings.* It is the name given to benefit beyond expectation from something. For example, someone earns a lot of money someday and takes his earnings home only to find a child ill and only one visit to a doctor costs him all his day's earnings. This

means that there was lack of blessings in his earnings. Or, he encounters bandits on the way who disown him of his earnings. This is also an example of lack of blessings in his wealth. Or, the man buys food from his earnings and eats it only to get an indigestion. This again is an example of lack of blessings in his earnings. On the other hand, blessings in a man's earnings allow him to reap more benefit from his little earnings than he had expected. Allah showers blessings on him who does what Allah has commanded him to do. Therefore, we must pay *zakah* on our wealth in the manner Allah and His Messenger ﷺ have instructed us to pay and make a correct calculation, not a mere conjecture.

The *Nisab* of *Zakah*

Allah has prescribed a *Nisab* (standard) for *Zakah*. *Nisab* is the minimum amount of property liable to payment of *zakah*. If anyone owns property less than the *Nisab* then he is not liable to pay *zakah* but when he possess the *nisab* he becomes liable to pay *zakah* on it. The *nisab* is : fifty two and a half tolas of silver or its value in cash or jewellery or commercial merchandise. The person who has this much wealth is known as *Sahib Nisab* (owner of the property liable to *zakah*).

It is not necessary that each rupee should have been owned for a year

Zakah is payable by the *Sahib Nisab* when he has the *nisab* in his hands for a year. *Zakah* is then *wajib* on him. There is a misconception generally that a man should have every part of his money or wealth for a year to be called a *Sahib Nisab* and only then will *zakah* be *wajib* on him. It is not so. Rather, if a man becomes a *Sahib Nisab* at one time

say the 1st of Ramadan and then again on the next 1st Ramadan he is a *Sahib Nisab.* He is liable to pay *zakah* even if during the year he did not constantly have that much wealth. On the 1st Ramadan when the first year is over and the next begins he will pay *zakah* on what he owns even if he may have had some of the wealth only for a day.

Zakah* is payable on the wealth one owns on the date of *Zakah

For example, a man had a hundred thousand rupees on the 1st of Ramadan. Next year two days before this date he received another fifty thousand rupees so on the 1st Ramadan he had a hundred and fifty thousand rupees. It is now *fard* (absolute obligation) to pay *zakah* on this amount of a hundred and fifty thousand rupees. He cannot argue that he has had fifty thousand rupees for only two days so he will not pay *zakah* on that amount because that money has not been with him for a year. Rather, he will consider the date of payment of *zakah*, the date when he became a *Sahib Nisab*, and value his assets and pay *zakah* on these assets. The value may be more than the last year's value or it may have become less. For example, he had a hundred thousand rupees last year and he may have a hundred and fifty thousand in the current year so he will pay *zakah* on the current value of a hundred and fifty thousand rupees. Or, he may have only fifty thousand rupees this year then he will pay *zakah* on the amount of fifty thousand rupees only. The amount of money spent during the year is not calculated and no *zakah* is paid on the money so spent. Allah has spared man from the intricacies of accounting and has prescribed an easy method so that he has not to worry about the money that he has spent and used up. In the same way, whatever

money is received during the year has not to be recorded separately. It is so simple that whatever money and assets a man has on the date of *zakah,* he will pay *zakah* on that amount. This is the meaning of the words 'passing of a year.'

On what heads is *Zakah* payable

It is one of the several favours of Allah on us that He has not made it *fard* (obligatory) on us to pay *zakah* on every item we possess, for there are different heads of assets a man may own. The items on which *zakah* is *fard* are:

(1) Cash in any form like currency notes or coins.

(2) Gold and Silver whether jewellery or coins. Some people suppose that jewellery used by women is not liable to *zakah* which is a wrong notion. The truth is that *zakah* is payable on the jewellery that is worn or used and made of gold or silver; however, *zakah* is not applied on jewellery made of any other metal such as platinum. Similarly, *zakah* is not paid on pearl or jewel as long as they are in personal use and not for business purposes.

We must not apply reasoning in these matters

We must remember that *zakah* is a form of worship and a duty imposed on us by Allah. Some people try to reason out the wisdom behind different rulings and ask why *zakah* is applied on some things and not on others. To pay *zakah* is to perform a worship whether we understand the reason behind it or not. Thus, we cannot ask why *zakah* is payable on gold and silver and not on pearls, jewels, and platinum. It is like asking why the *Maghrib* prayer is not reduced during a journey while the *Zuhr*, *Asr* and *Isha* prayers are reduced to the *Qasr*. *Qasr*

for these three prayers two is *rakaat* each instead of four while one is travelling. Or, it is like asking why a passenger who travels luxuriously by first class in an airline is allowed to offer *Qasr* prayers while another travelling with great difficulty in a local bus within his city not allowed to offer *Qasr* prayers. The answer to all such questions is the same that these are rules of worship prescribed by Allah and these rules must be respected otherwise the worship will be meaningless.

To offer worhsip is to obey the Command of Allah

It is also like asking why Hajj is observed on 9th Zul Hajjah and not on just any day convenient to a pilgrim, and why stay just one day at 'Arafah and not three days. Obviously, if anyone stays at 'Arafah for three days instead of one day his Hajj will not be valid because he does not follow the method prescribed by Allah. Again, a man cannot say that he will perform the *Rami* of the *Jamarat* all together on the fourth day instead of the three days of Hajj. *Rami* is the casting of pebbles on the *Jamarat*, the pillars marking places where Satan tried to tempt Sayyidina Ismail عليه السلام. This also is a form of worship and a worship should be performed in its prescribed manner otherwise it is invalid and meaningless. Thus they raise an objection on the levy of *zakah* on gold and silver and not on pearl is to question the philosophy of worship. Nevertheless, Allah has prescribed *zakah* on gold and silver whether in use or not, and on cash money.

Method of valuing merchandise of trade

Zakah is also paid on merchandise of trade. For instance, if someone has stock-in-trade at his shop then he will have to pay *zakah* on all his stock. However, at the time of valuation the shop-keeper is at liberty to value his stock at the price his good would fetch if sold in bulk. There is a retail price, a wholesale price and a price that would apply to the entire stock sold together. So, there is a scope to price the stock at such a price and then pay *zakah* at 2 1/2%; however, it is safer to use the wholesale price.

What is stock-in-trade

Everything that a man buys with intent to re-sell is stock-in-trade. Thus, if anyone buys a piece of land to re-sell at a higher price, or a house or car, then these things are his trading merchandise. *Zakah* is *wajib* (obligatory) on all these things because he had acquired them with intent to sell. Many people buy a piece of land as an investment intending to sell it later at a higher price and making a profit in the process. *Zakah* is payable on the value of this land. However, if anyone buys a piece of land with the hope that if he has an opportunity he will construct a house thereon for his personal use, or give it on rent or alternatively, sell it off so having no definite intentions; he has not made a choice of the three options then *zakah* is not payable on that piece of land. *Zakah* is only *wajib* when the intention at the time of buying was clearly to re-sell. Even if anyone buys a piece of land with intent to construct a house for himself but later on he changes his mind and decides to sell it, a mere change of intention does not involve any liability on him to pay *zakah*; only after he actually sells the land and receives the sale proceeds will he have to pay *zakah* on that.

So, everything that is bought with intent to re-sell is stock-in-trade and attracts *zakah* at two-and-a-half percent.

The date of valuation

It must be remembered too that the date of valuation is the date of calculation of *zakah.* If a piece of land was purchased for a hundred thousand rupees and values a million rupees on that date then will *zakah* be paid, on the latter value and not on one hundred thousand rupees.

***Zakah* on share certificates**

Share Certificates are also stock-in-trade. There are two possibilities : a man may buy shares to receive annual profit from the company and another may buy them to sell them at a higher price.

In the second case where a man buys shares with intent to do business and sell them at a higher price then *zakah* is *wajib* on the full market value of the shares. For instance, if the purchase price was Rs.50 and the current market value is Rs.60 on the day of calculating *zakah* then the shares will be valued at Rs.60 and *zakah* is to be paid at 2 1/2%.

However, in the first case where the man did not intend to re-sell his shares at the time of purchase but hoped to receive annual profit on them he is allowed to find out the fixed assets of the company and its liquid assets and he may pay *zakah* on the proportion of liquid assets in his shares. The fixed assets include building, machinery, cars, etc. while the liquid assets comprise of cash, stock-in-trade, raw material and finished goods. Suppose, the fixed assets form forty percent of its overall assets and the liquid assets form sixty percent, the share-holder will value his share holdings at the market

value and pay *zakah* on sixty percent of that value. Thus, if the market value of each share is Rs.60 and the assets on which *zakah* is payable comprise 60% of the assets while the remaining do not attract *zakah* then the value of each share liable to *zakah* is Rs.36. If this data cannot be found out from any company then *zakah* will be paid on the full market value.

Every other financial instrument apart from shares will be categorised with cash whether they are bonds or certificates. *Zakah* will be paid on their face value.

Factory Assets that attract *Zakah*

The finished product in a factory is liable to be valued for *zakah.* In the same way, *zakah* is payable on the merchandise at different stages of production and on raw materials. However, *zakah* is not payable on factory machinery, building, cars etc.

In the same way, if anyone is a partner in a business then he will be liable to pay *Zakah* on the market value of his share in business.

In short, *zakah* is payable on cash which includes cash at bank and financial instruments, on stock-in-trade that includes finished products, raw material and merchandise under different stages of production, on share certificates which are also included in stock-in-trade, and on everthing else that is classified as stock-in-trade which anyone has bought with intent to re-sell.

At the time of paying *zakah* the gross value of all these things must be found out and *zakah* paid on that value.

Zakah on Loans Receivable

Apart from these, certain sums of money are receivable from other people. Either loans are given to them or sales are made to them on credit. So, when one calculates the gross value on which he has to pay *Zakah*, he must include sums receivable from all such sundry debtors. Although *Shari'ah* tells us that until sums receivable are not actually received *Zakah* is not payable on them yet when they are received *Zakah* is paid for every past year it was payable on them but not paid. For example, if anyone had loaned another person a sum of a hundred thousand rupees and he receives it back after five years then although it was not *Wajib* for him to pay *Zakah* on this sum of money for the five years yet once he had received it back then he will have to pay *Zakah* for each of those five years. Now, since it becomes very difficult sometimes to pay previous dues of *Zakah* all together so it is better to pay it each year regularly on the loan receivable.So, when a man calculates the *Zakah* payable to him, he may include sums receivable in the gross value.

Debts be deducted

The debts payable must be added up and their total deducted from the gross value of possessions on which *Zakah* is payable. On the net value, *Zakah* is paid at 2 1/ 2%. It is better to keep apart the *Zakah* payable and disburse it among those entitled to receive it from time to time.

Loans are of two kinds

We must understand that loans are of two kinds. The first kind is that loan which one ordinarily borrows for personal meeds or to meet contingencies. The second type of loans are those which the capitalists take to finance

their commercial projects for expansion. For instance, they borrow to set up a factory, buy machinery, import trading merchandise or to set up additional factories, etc. Now, if this second kind of borrowing is deducted from the gross value of possessions to arrive at the net wealth that attracts *zakah,* then not only will these capitalists find themselves not liable to pay *zakah* but also in fact, some of them might find that they are entitled to receive *zakah.* This is because they borrow from the financial institutions more than what they possess of *zakah* leviable wealth. They are poor people from this point of view. Therefore, *Shari'ah* has distinguished the different borrwoings when the question of duduction arises.

When are commercial borrowings duducted

The first kind of loans will be deducted from the gross value and *zakah* will be paid on the nett value. As for the second kind of borrowings, if anyone borrows money for commercial purpose to finance anything on which *zakah* is levied (for instance, raw material) then the borrowings will be deducted from the gross value. But, if the borrowings are to finance such things as do not attract *zakah* then the loans will not be deducted from the gross value.

Examples of brrowings

Suppose someone borrows from a bank ten million rupees to buy machinery. Since *zakah* is not levied on plant and machinery, the loan will not be deducted from the gross value of his assets on which *zakah* is payable. But, if he purchased raw material from the borrowed money then the value of borrowings will be deducted from the gross *zakah* leviable value because the raw material itself attracts *zakah*, and is already included in the gross value.

In short, normal borrowings are deducted from the gross value but commercial borrowings are not deducted if used to finance something on which *Zakah* is not paid, but deducted if used to finance anything on which *Zakah* is paid. These were rules concerning payment of *Zakah*.

Zakah is paid to the entitled

Let us now see the rules concerning disbursement of *zakah.* My respected father, Mawlana Mufti Muhammad Shafi رحمة الله عليه used to say that Allah has not asked us to just give out *zakah* but He has commanded us to pay it carefully وابرازكرة and distribute it to the proper entitled people, not give it out injudiciously. The directions of *Shari'ah* should be heeded while distributing *zakah.* Some people pay *zakah* but do not care to distribute it to the right people and do not care if it is put to proper use. They hand over the *zakah* money to someone without ensuring that he uses it for proper causes. There are many institutions that collect *zakah* and there may be many among them who do not make sure that money under this head is put to proper use. Therefore, *zakah* must not just be handed over but must be paid out with care.

Who is entitled

Shari'ah has prescribed the principle that *zakah* must be paid to only those who are not themselves *Sahib Nisab.* Even those people, who have in their possession anything more than their needs and which is worth as much as the value of fifty two and half tolas of silver, are not entitled to receive *zakah.* Such people are entitled to it who do not have anything equal to the value of fifty two and a half tola of silver after meeting their needs, whether cash or anything of that value.

The entitled must be handed over ownership

The *Shari'ah* commands us that the person entitled to *zakah* must be made owner of it when the amount is paid over to him. This means that he should have a free say in his property. This is why *zakah* cannot be used to construct a building and cannot be paid as salary of the employees of an institution. If it was allowed to use *zakah* to build and establish institutions then it would have been misused, the buildings require much money and the institutions pay heavy salaries. Therefore, one who is not a *Sahib Nisab* must be paid *zakah* and transferred ownership over it. *Zakah* must be paid to only such people and only then is *zakah* validly paid.

The relatives who may be paid *Zakah*

The duty to pay *zakah* encourages the Muslim to spend the money under this head in a proper cause. He looks out for the right people and makes out a list of those entitled to receive it. He then disburses the amount to these people and it is one of his responsibilities to do so. One must pay *zakah* to those who are entitled and who live in his neighbourhood, who are his acquaintances, relatives and friends. The most excellent act in the payment of *zakah* is to pay it to those of one's relatives who are entitled and this secures him a dual reward - against payment of *Zakah* and against strengthening ties of relationship. *Zakah* may be paid to every relative who is entitled to it except two the relationship of father and son so neither father nor son can pay it to the other, and the marital relationship so the spouses cannot pay of *zakah* to one another. All other relationship do not bar payment of *zakah*, for example, one can pay it to a brother and a sister, an uncle or an aunt whether paternal or maternal, the only condition is that they

should be entitled to it.

The command to pay *Zakah* to a widow and to orphans

Some people suppose that a widow must be paid *zakah* preferably but the condition stands here too that she must be one who is entitled to it and not a *Sahib Nisab*. If she is thus entitled then it is excellent to pay *zakah* to her. But, if she is a widow but not entitled then being a widow does not qualify her to receive *zakah*. In the same way, it is excellent to pay *zakah* to an orphan provided he is entitled to it but if he is not entitled being a *Sahib Nisab* then it does not qualify him to receive the *zakah*, although he is an orphan. These rules must be borne in mind while paying *zakah* to anyone.

Deduction of *Zakah* from Bank Accounts

For some time now, *zakah* is collected by the government and the financial institutions do it for the government as also some companies who deduct *zakah* and pay it to the government. This calls for some comments.

As far as banks and financial institutions are concerned, *zakah* of a person stands paid when deducted by them and he is not required to pay that again. However, he may form an intention on the 1st of Ramadan as a precautionary measure that he is paying the *zakah* so that his duty in this regard is discharged and he may not pay it again. Some people are in doubt that before the full year passed on their entire wealth, *zakah* is being deducted on all of it. I have stated earlier in this discourse that it is not necessary that a full year should pass on every part of the wealth. If anyone is a *Sahib Nisab* then even the wealth he

gets a day before the year ends will be added to the gross value and the *zakah* deducted on it is correctly charged because *zakah* is *wajib* on that wealth.

Deduction of loan from the Bank Balance

However, someone may have all his wealth in cash in a bank account and not have anything else with himself. Then, he may also be a debtor and have to pay to other people, the bank will deduct *zakah* on the due date and he will not be able to deduct the "payables" from his gross wealth. There is one solution for that. He may withdraw the money from his account or transfer it to a current account before *zakah* is deducted because *zakah* is not deducted from a current account. Let me mention here in passing that everyone must maintain a current account and not a savings account becuase interest is paid on the savings accounts and that is unlawful. When he withdraws his money from the savings account, or transfers it, he will be able to take into account the "Payables" while calculating *zakah.* Alternatively, he may write to the Bank that he is not a *Sahib Nisab* and not liable to pay *zakah.* According to law, the Bank will not deduct *zakah* from his account when he writes to them in this way.

Deduction of *Zakah* on Shares by the Company

There is also the question of shares. When the company pays the annual dividend, it also deducts *zakah* but it calculates *zakah* on its face value while it should have been on the market value. So, while the *zakah* has been duly paid to the extent of the face value, the shareholder must calculate the difference between the market value and face value on the basis of the

explanation under the head *"Zakah On Share Certificates"*. For instance, the face value of a share is fifty rupees on which the company deducts *zakah* but the market value is sixty rupees, so the share-holder must pay *zakah* on ten rupees by himslef. This applies to share certificates and N.I.T. Units. Thus, whenever *zakah* has been deducted on face value, the difference between the market value and face value must be calculated and *zakah* paid thereon.

The date of *Zakah*

Shari'ah has not fixed a date for calculating *zakah* nor any period or date for its payment. In fact, every person may have his own date. In the eyes of *Shari'ah* the true date begins when anyone becomes a *Sahib Nisab.* If anyone becomes a *Sahib Nisab* on the 1st Muhurrum then his date for *zakah* is that date and in future, he will calculate his *zakah* on the 1st of Muhurrum. But, often people do not remember when they became *Sahib Nisab* so they may fix any date when it is easy for them to calculate their liability. They may follow that date every year in future and it is good to pay a little more as a precautionary measure.

Can one fix a date in Ramadan

Normally, people pay *zakah* in the month of Ramadan because a *Hadith* tells us that observance of a *fard* (absolute obligation) in Ramadan entitles to a reward equal to seventy times. Thus payment of *zakah* will also fetch them a reward seventy times the normal reward. This is a correct thinking and commendable too but if anyone remembers his date when he became a *Sahib Nisab* then it is wrong for him to seek a date in Ramadan. He must

calculate his *zakah* on the date he remembers; however, if he pays the calculated *zakah* in small amounts then he may pay the remaining in the month of Ramadan. If he does not remember his date then there is an excuse for him to fix a date in Ramadan. But he must pay a little more so that he may make up for any shortage because of difference in date.

Then He may go by that date every year and calculate his wealth accordingly. He may add up his wealth on that date, cash, gold holdings, shares, stock-in-trade, etc. and get their values on that date. He may not then change the date again.

This was a little comment on *zakah*. May Allah cause us to observe the commands that call on us to pay *zakah*. *Aameen.*

وآخر دعوانا ان الحمد لله رب العالمين

Series: 87

DO THOUGHTS DISTURB YOU

DARUL ISHAAT URDU BAZAR KARACHI

Venue	:	Jame 'Masjid Baitul Mukarram Gulshan-e-Iqbal Karachi
Date	:	
Time	:	After 'Asr Prayers

Do Thoughts Disturb You

الحمد لله نحمده و نستعينه ونستغفره و نؤمن به و نتوكل عليه ونعوذ بالله من شرور انفسناومن سيأت اعمالنا من يهده الله فلا مضل له ومن يضلله فلا هادى له و نشهد ان لا اله الا الله وحده لاشريك له ونشهدان سيد نا و سندنا و نبينا ومولانا محمدا عبده ورسوله صلى الله تعالى عليه وعلى اله واصحابه وبارك وسلم تسليما كثيرا كثيرا

اما بعد !

Praise belongs to Allah, we praise Him and seek His help and ask Him for His forgiveness. We believe in Him and place our trust in Him. We seek refuge in Allah from the mischief of our souls and from our evil deeds. He whom Allah guides there is none to mislead him and he whom He leaves astray there is none to guide him. We bear witness that there is no god but Allah, the One, Who has no partner and we bear witness that

Sayyidina Muhammad is His Slave and Messenger, may Allah bless him and his family and his companions and may He favour him and give him peace, a complete peace,plentifully.

Evil thoughts, sign of Faith

According to Sayyidina Abdullah Bin Masud رضی اللہ عنہ the Messenger of Allah ﷺ was asked about evil promptings that incite one to disbelief and polytheism and wickedness and sin. He said in answer to the question.

ذاك محض الايمان

"They are signs of faith.".

That is, one should not be worried on their account or feel sad and deterred because they are signs of faith.

A Companion رضی اللہ عنہ asked the Prophet ﷺ. "Messenger of Allah! Sometimes I get such thoughts that rather than get them on my lips, I may better be reduced to charcoal." He meant to say that to speak of these thoughts was worse than burning in fire. In answer to that the Messenger of Allah ﷺ said, "These are truly signs of fatih."

Satan robs Faith

Haji Imdadullah Muhajir Makki رحمۃ اللہ علیہ explained this by saying that evil promptings came from the devil because he alone puts them into the hearts of men. He is the thief who steals faith. A thief and a robber will strike only where there is wealth, but where there is none they will not even look. Thus, the fact that the devil whispers in anyone's heart and enters it shows that there is wealth of faith in that heart. If there was not that wealth in the heart, the robber would not have entered it. So, he should

not worry because of whispers. The fact that one prefers to burn himself than revealing the promptings shows that he has faith in his heart. If there was no faith in the heart, he would not have said that. Therefore,the Holy Prophet ﷺ said,."It is a perfect sign of faith."

One is not answerable for his evil thoughts

A *Hadith* quotes the Messenger of Allah ﷺ saying :

الحمد لله الذی رد کید الشیطان الی الوسوسة

Praise belongs to Allah who has restricted the devil's designs to no more than evil promptings." He did not let it go further. It is the favour of Allah that He did not allow the devil's designs to influence them more than that.

Another *Hadith* quotes the Holy Prophet ﷺ

ان الله تجاوز عن امتی ماوسوست به صدورها

"Allah forgives my people the evil thoughts that arise in their hearts." He will not hold them responsible for that. However, they will be questioned if they act upon them.

Thoughts about belief

Evil promptings are of two types.One of them concerns belief. The devil grows evil thoughts in a man's heart about the Being of Allah or about the Hereafter whether it is a reality or not. About such thoughts the Holy Prophet ﷺ has said that as long as you keep your belief correct then no matter how evil the thoughts you receive there will not be questioning on that, *Insha Allah,* and neither will he who experiences these thoughts become an unbeliever because of that. Some people who get such

thoughts suppose themselves to have become like the devil or an unbeliever. They must remember that nothing happens by getting these thoughts as long as they are believers in their hearts, through their tongues and by their deeds.

Sinful thoughts

The other type of thoughts call man to commit sin and be immoral. He feels like doing something sinful or is inclined towards a sin. Allah has said about them that if anyone merely gets such thoughts then he will not be questioned about them as long as he does not act on them. Once a person does what his thoughts prompts him to do then he becomes liable to be questioned about his behaviour. Thus, a person becomes answerable for his actions once he puts his thoughts into shape. When anyone receives an evil thought he must immediately seek refuge in Allah , "O Allah ! I experience the evil thought and I seek Your protection. Protect me from this sin." In this way the evil promptings will be checked.

Turn to Allah when you receive anm evil prompting

The noble Qur'an relates the event of Sayyidina Yusuf عليه السلام. He was put to a trial and he too received an evil prompting because , after all, he too was human he made this supplication to Allah:

وَاِلاَّ تَصْرِفْ عَنِّي كَيْدَهُنَّ اَصْبُ اِلَيْهِنَّ وَاَكُنْ مِّنَ الْجٰهِلِيْنَ

"And if you turn not away their guile from me then I shall incline towards them, and become one of the ignorant." (Surah Yusuf, 12:33)

So,whenever one receives evil thoughts, he must immediately turn to Allah and seek His protection. "O

Allah, protect me from this sin by Your mercy." And, he must redouble his resolve not to commit the sin. Then, the promptings will not harm him in the least.

Thoughts that distrub during Prayer

A third type of prompting is tolerated because it does not incline one towards sin. However, it does preclude one from concentrating on the worship one is engaged in. For instance, the moment a man forms an intention to offfer his prayers he begins to experience a wide range of wanderings from thoughts of food and drinks and the family to one's occupation etc. By themselves, these thoughts may not be sinful but they stop one from having his heart in prayer and from being humble and attentive. As they are involuntary thoughts not brought about intentionally one will not be answerable for them and will be forgiven. However, one must not purposefully bring such thoughts to oneself while one is engaged in prayer or set one's attention to them. A person who begins his prayer must keep his mind to it. When he recites , he must be attentive to his recital and if inspite of his efforts his mind keeps wandering then, *Insha Allah*, he will not be called upon to explain his behaviour but, as he recalls himself, he must return his attention to his prayer and his recital therein. If he persists in his efforts then his wanderings will come down and Allah will bless him with humility and humbleness.

Do not disesteem Prayers

Many people underestimate their prayer because of the wide range of thoughts they get while praying by saying, "Our prayer is nothing but an exercise." They must not underrate prayers in this way. It is the favour of Allah that He has inspired us to offer prayers and we must be

grateful to Him for that. They must not let their stray thoughts cause them to belittle their prayers whose regular observance is indeed a blessing of Allah. *Insha Allah*, they will not be asked to explain their thoughts but they must not intentionally let their minds to think in this manner.

An incident in the life of Imam Ghazali رحمة الله عليه

Imam Ghazali رحمة الله عليه was an eminent scholar and Sufi and Allah had raised him to a very high station. He had a brother who had a purely Sufi bent of mind. Whenever Imam Gazali رحمة الله عليه led prayers this brother of his did not follow him in prayers. Someone complained to their mother of his conduct. She summoned him and asked him why he did not offer prayers behind his brother. He answered, "Where does his prayer stand? How can I offer my prayer behind him? When he leads the prayers, his mind and heart are occupied in questions of menstruation and lochia so his prayer is dirty and I will not pray behind him." That woman was none other than the mother of Imam Gazali رحمة الله عليه. She retorted, "While your brother solves juristic questions when engaged in prayers and it is permitted to think of them, you are occupied in finding his faults and examining the correctness of his prayer. These things are surely unlawful and forbidden in prayer. So, tell me who is better, he or you." The mother of Imam Ghazali رحمة الله عليه also made it clear that it is not sinful to think of juristic questions in prayer. So, if anyone intentionally brings to his mind thoughts that are part of worship and obedience then he is not acting contrary to the demand of prayer on one's humility.

Command to think over Qur'anic Verses

We are required to ponder over the verses of the Qur'an when we recite.Thus, if anyone obeys this command and thinks over what is recited from the Qur'an when he prays then he is allowed to do so and it is a part of worship. He can intentionally think of anything when he prays that is part of obedience to a command and a form of worship. He should not think of worldly matters when he is offering prayers, but if these thoughts come to his mind on their own then it does not deter from his humility in prayer in the least. Of course, once he realises that he is wavering in his thoughts then he must check himself and return his concentration to prayers because he is not allowed to carry on with those thoughts when he is conscious of them.

The Prostration is for Allah Alone

Someone visited Mawlana Doctor Abdul Hayi رحمة الله عليه and complained, "Mawlana, I am very worried because my prayers are of no use. When I prostrate I get very dirty sensual thoughts. My prostration is not sincere and I am worried that my prayers are not correct. I do not know how I may rescue myself from this." The Mawlana asked him what he thought of his prostration and he answered that it was very dirty and impure. The Mawlana said, "One must not offer an impure and dirty prostration before Allah. So, you offfer that prostration to me because Allah is pure and only a pure prostration must be offered to Him. Let the dirty prostration be offered before me, I am impure myself." That man said "May Allah forgive me! How can I prostrate before you? The man asked "The Mawlana said, "That's enough. It tells us that one can only prostrate before Allah. The forehead cannot bow down before anybody no matter how dirty thoughts one while prostrating. The forehead will

only bow down before Allah. So, your prostration is for Allah and if the thoughts are involuntary they will not harm you in the least. Allah will surely forgive you and overlook them.

There is wisdom in promptings and thoughts

If ordinary people like us do not experience such thoughts in prayer and go through prayer with great humility and we do not think of anyone else but Allah then we will swell with pride and egoism. We will then think of ourselves as great men. Someone has said. صلى الحائك ركعتين وانتظر الوحى "A weaver once prayed two rakaah and then waited after the prayer for *Wahi* (revelation from Allah.)" Maybe one of us would also lay claims to prophethood or the promised Mahdi if our prayers were undisturbed and sincere. Allah bestows the high station only to the deserving. There is wisdom in the thoughts that disturb one engaged in prayers.

Reward on pious and evil intention

In brief, the *Hadith* gives us the tidings that Allah will not hold anyone responsible for the thoughts he gets involuntarily. His mercy is very unique. As far as sins are concerned, His principle is that a person will not be taken to task for it if he gets the thought, shows a little interest and seems to form something like an intention but stops at that and does not make a firm resolve to commit it. In fact, if he gets the thought again and again and he goes on rejecting the idea and refuses to commit the sin then he will get a reward for not committing the sin. Then, as far as piety is concerned, the principle of Allah is that if anyone gets the thought and forms an intention to do it but does not make a firm resolve to do it actually then too he will earn a reward

from Allah. For instance, if anyone intends to give something in charity if he gets some wealth then he will be rewarded for that intention. Again, if anyone hopes to participate in Jihad if the opportunity arises and to gain *Shahadah* (martyrdom) through it then, according to a *Hadith,* Allah will grant him the rank of a *Shahid* (martyr)

من سئل الشهادة بصدق قلبه كتب من الشهداء وان مات علي فراشه

"If anyone seeks martyrdom with a sincere heart, The will be classified among the martyrs even though he may die on his bed".

Anyway, the procedure for a pious intention is that even before a firm resolve is made Allah will grant the reward, and for a sinful intention no punishment is awarded as long as a firm resolve is not made.

The most apt example of thoughts

A man must keep himself from making a firm resolve to commit a sin but he must not worry about the evil thoughts that he receives and must carry on with his duties. He must not stop fulfilling his obligations. A very apt example of this is given to us. It is like an ordinary man receiving an invitation from a King or President of a State. He will hurry along to the palace. On the way, he comes across different people, someone tries to hold his hand, and some tries to get a few words with him and so they all irritate him. Will this man stop and mix up with those people or carry on with his mission? If he obliges, those people then he will never make it to the palace but if he thinks of them as foolish people and resolves to earn the honour of a meeting with the king then he will pay no attention to those people.

It is sinful to bring the thoughts intentionally

Someone wrote a letter to Mawlana Thanvi رحمة الله عليه that he got different thoughts in his mind when he stood in prayer. He was worried about the validity of his prayer. The Mawlana wrote back to him that it is"not sinful if thoughts come by themselves but it is sinful if thoughts are invited."

The Remedy

The remedy of the thoughts and promptings lies in ignoring them and not paying attention to them. If this advice is followed then gradually the thoughts and promptings will disappear. One must carry on with one's duties and when he stands in prayer he must keep his mind on that. Mawlana Thanvi رحمة الله عليه has said in one of his sermons that the real thing desired of a man is prayer. Thus, if a worshipper gets involuntary thoughts then he must not belittle prayer for that reason. Often worshippers complain that they do not derive pleasure from prayer although they observe them or that they used to derive pleasure earlier but do not get it any more. They must know that prayer is not made obligatory that the worshipper may derive pleasure but it is a form of worship and devotion to Allah. If a worshipper derives pleasure while praying then it is a blessing from Allah but if he does not get it then this thing does not render prayer defective in any way. If a man pays due attention to the various postures of prayer and fulfils all the conditions and etiquettes of prayer and observes the *sunnah* method in offering prayer then even if he does not derive pleasure for the rest of his life, it does not matter because he will suffer nothing. He has to offer prayer whether he derives pleasure from it or not.

Prayers must be offered even if the worshipper is distracted

In fact, if one offers prayer although he does not derive pleasure from it and feels a burden over him, then he will fetch a higher reward for his effort. He could not coax his heart to it and his base self would have him avoid it but he forced himself into praying in order to worship Allah and obey Him. So, he will get a greater reward. Mawlana Rashid Ahmad Gangohi رحمه الله عليه used to say. As for the man who offers prayers all his life although he never derives pleasure from it, I congratulate him for two things. First, that he gets a greater reward for observing prayer in spite of the fact that he gets no pleasure from it and second, that if he had derived pleasure it may have been presumed that he offered prayer for the sake of pleasure but, in the absence of that, it is clear that his prayers are for the sake of Allah alone. He will get additional reward for that." Therefore, one must not worry himself that he gets no pleasure from prayer.

Man is responsible for deeds

Some people write that there was a time when they experienced a unique conditions when they prayed and. They remained unaware of their surroundings when they were in their prayer but they did not get the same experience any more. They were worried lest the devil had gained the better of them. Let them realise that these experiences are beyond the powers of man. He may or may not derive pleasure and this is not within his powers to derive pleasure and man is not responsible for that. He is responsible only for his deeds. What concerns him is whether he performs his deeds or not and whether he follows the *sunnah* of the Holy Prophet Muhammad ﷺ in

their performance or not. If his deeds are according to *sunnah* then it does not matter whether he experiences a condition or not, he is, nevertheless, absolved of his responsibility. His deeds receive approval. The underlying point is that receipt of approval does not depend on what conditions the worshipper experiences, nor does salvation depends on it. The only thing is that if Allah inspires him to perform his deeds then he must be thankful to Him for that.

Experiencing a condition is neither the aim nor within one's powers

Those people who perform pilgrimage generally experience different conditions. It is well known that when one sees the *Bayt Allah* {the K'abah the, House of Allah} for the first time, he gets a weeping condition over him, or he begin to laugh or he experiences some other condition. The same thing happens at the *Multazim*. These experiences are involuntary and cannot be brought about intentionally. If anyone experiences them, it is the blessings of Allah on him but if he does not experience them, he need not worry. Some people worry too much if they do not experience an unusual condition and blame it on themselves. They must know that Allah will not reject them simply because they did not get an unusual experience that was not within their powers. The only condition is that their deeds must be performed correctly and in accordance with *sunnah* of the Messenger of Allah ﷺ. In which case, their efforts will gain approval irrespective of whether they get the weeping or any unusual condition or not.

Deeds must be according to *Sunnah*

Mawlana Thanavi رحمة الله عليه has explained it very well. The dependance is not on a condition or state but on the deed. If the deed is according to *sunnah,* then *Insha Allah*, the worshipper will attain his station.

بر صراطِ مستقیم اے دل کے گمراہ نیست

If your step is on the Right Path, then, O heart!
you are not misled.

This is so even if the worshipper gets different thoughts or promptings, whether he experiences conditions or not ,whether he derives pleasure or not.

The prayer of a Retired Officer

My Shaikh, Mawlana Doctor Abdul Hayyi رحمة الله عليه may Allah elevate his ranks, gave us one day the example of two different prayers. He said, "There is a man who has retired from active life but he is well-off and in no need to earn a living. He has no worry concerning livelihood. He spends his time freely at home. When he hears the *azan* (call to prayer), he goes to the mosque, performs the ablution very correctly and takes his time over it, offers two raka'at *tahiyat ul Masjid* (the prayer offered voluntarily on entering the mosque) and the *sunnah* prayer and then waits patiently for the congregation, occupying himself in *zikr* or recital of Qur'an. Then he offers the prayer with the congregation and is very careful to every detail and shows great humility. After that he offers the remaining *sunnah* and then makes a long supplication very humbly. Then, he goes home and waits for the next prayer and its *azan*."

The prayer of a hawker

Mawlana Doctor Abdul Hayyi رحمة الله عليه then continued with the narrative. "There is another man, a hawker with a family to look after. He works hard for a livelihood. He has innumerable other responsibilities over him. He moves his merchandise on his cart, calling out loudly praise of his wares. People stand around his cart examining his wares. Just then the *azan* is called out. He tries to hurry the people around him but by the time he finishes with them, it is time for the congregational prayer. Hurriedly, he pushes his cart to a corner, covers it with a cloth and rushes to the mosque. There, he performs ablution quickly and joins the congregation. All the while, his mind is with the customers waiting for him. In spite of that, he stands before Allah and offers the congregational prayer. Then he prays the *sunnah* and brings out the cart." This was the second example.

Which of the two prayers is more devoted

The Mawlana then asked, "Tell me, which of the two prayers is more devoted?" On the face of it the prayer of the first man seems to be more punctilious. Not only did he do all that with great humility and pay attention to little details, but he also observes the various optional and recommended things, like *Tahiyatul Masjid*, and elaborate supplications and so on. But, in the sight of Allah the prayer of the hawker is more spiritual although he is neither attentive nor mentally present in his prayers. The reason for this is that the first man has no responsibilities on him and he has plenty of time available so he derives pleasure from prayers. On the other hand, the second man has a lot of responsibilities on his shoulders and his cart is literally the source of his and his family's livelihood yet when it is time for prayer he leaves it aside to respond to his duty of Allah

and join the congregational prayer. His deed requires more effort and is more approved and so more rewarding. Although he do not derive pleasure from his prayer, and experiences no exceptional condition like the other man, yet that does not mean that Allah will reduce his reward.

Do not lose heart

Today people generally worry about involuntary matters. Soon they become disenchanted and then give up the deed on the prompting of the devil. The devil tells them that if their effort is not acceptable why must they bother,why must they not give up. Therefore, we must not worrry about involuntary affairs. As for prayers, we must offer them in the manner the Holy Prophet ﷺ has taught us and we must try to concentrate in prayers. We must also realise that it makes no difference if we experience something unique or not, if we find pleasure in prayers or not because the prayer gains acceptance with Allah.

We must be happy on receiving the whispers

As we have seen, this *Hadith* recalls the saying of the Prophet ﷺ that receiving whispers are signs of faith and Allah has not listed the receiving of faith as sinful. Mawlana Thanavi رحمة الله عليه has explained this *Hadith*. He has said that according to the two *Ahadith* the involuntary affairs of anyone will not be questioned and, in fact, he should be pleased on receiving evil whispers. If one gets the promptings but he does not act on them then he should feel happy because that is a sign of faith. An unbeliever does not receive these promptings only a man with faith gets them. So one who gets them must feel happy. The Mawlana went on into say, "The only deliverance from them is not to heed them except being pleased on receiving them." A religious

man has said, "Satan does not tolerate the happiness of a Believer. When he sees him happy on receiving the promptings, he ceases to prompt him anymore."

Definition of promptings

However,we must remember that a prompting or a whisper is what comes to one's mind by itself. But, to bring it to oneself intentionally to think of a sin or to intend to do it is not the same thing; rather, it is a behaviour and excess of it is sinful. So, one must not picture or contemplate a whisper intentionally and must not heed what comes unintentionally.

Another way to protect oneself from promptings

Another way to deliver oneself from the intentional promptings is to busy oneself in some task when one gets them. One cannot get them away by simply desiring them to go away, so one must take up something to occupy oneself in, and the supplication recommended by the Holy Prophet ﷺ for removing them must be made often. May Allah accept that supplication on behalf of all of us *Aameen*.

اللهم اجعل وساوس قلبی خشیتك وذكرك واجعل همتی وهوای فیما تحب وترضٰی

> "O Allah ! Make Your fear and remembrance the obsession of my mind and divert my will and courage to the performance of deeds that please you."

The Prophet ﷺ taught us such supplications as are comprehensive and beyond our imagination. It is disposition of man that his mind is always occupied and never without

thoughts. His hands may be doing something but his mind is thinking of something else and he continuously receives diverse thoughts. So, we must pray to Allah that the idle thoughts that we receive may be replaced by His remembrance and fear. "Whatever we think must be about You or fear of Yourself. We may remember You and of the moment when we shall stand before You, of the blessings of Paradise and torment of Hell. We may remember the commands of your religion. O Aallh ! Divert my thoughts to such things as please you, and my desires to that which pleases you." This is the supplication the Holy Prophet ﷺ taught us. May Allah accept it in our favour. *Aameen.*

وآخر دعوانا ان الحمد لله رب العالمين

Series: 88

THE DAMAGE THAT THE SINS CAUSE

DARUL ISHAAT URDU BAZAR KARACHI

Venue	:	Jame 'Masjid Baitul Mukarram
		Gulshan-e-Iqbal
		Karachi
Time	:	After 'Asr Prayers
Date	:	6th May, 1994

The Damage That The Sins Cause

الحمد لله نحمده و نستعينه ونستغفره و نؤمن به و نتوكل عليه ونعوذ بالله من شرور انفسناومن سيأت اعمالنا من يهده الله فلا مضل له ومن يضلله فلا هادى له و نشهدان لا اله الا الله وحده لاشريك له ونشهدان سيد نا و سندنا و نبينا ومولانا محمدا عبده ورسوله صلى الله تعالى عليه وعلى اله واصحابه وبارك وسلم تسليما كثيرا كثيرا

اما بعد

فاعوذ بالله من الشيطن الرجيم بسم الله الرحمن الرحيم

عن ابى عباس رضى الله تعالى عنهما انه قال له رجل :

"رجل قليل العمل قليل الذنوب اعجب اليك او رجل كثير العمل كثير الذنوب قال لا اعدل بالسلامة " (كتاب الزهد ابن مبارك، باب ماجاء فى تخويف عواقب الذنوب)

Praise belongs to Allah. We praise Him and ask Him for help and seek His forgiveness. We

believe in Him and place our trust in Him. We seek refuge in Allah from the mischief of our souls and from the evil of our deeds. He whom Allah guides, there is no one to mislead and he whom He leaves astray, there is no one to guide. And we bear witness that there is no one worthy of worship except Allah, the Alone, Who has no partner and we bear witness that Sayyidina Muhammad is His Slave and His Messenger. May Allah bless him and his family and companions, and may He favour him and give him peace, a complete peace, plenty of it.

It is reported by Sayyidina Ibn Abbas رضی اللہ عنہما that a man asked him : There is a man whose deeds are few but his sins are few too. Would you prefer him or another man whose deeds are plenty but his sins are plentiful too. He answered : "I do not equate anything with safety from sins". (Kitab uz Zahd, Ibn Mubarak)

Sayyidina Abdullah Ibn Abbas رضی اللہ عنہما

He was the paternal cousin of the Prophet ﷺ. Sayyidina Abbas رضی اللہ عنہ was the uncle of the Prophet ﷺ and the father of Sayyidina Abdullah رضی اللہ عنہما who was very young during the times of the Prophet ﷺ. He was about ten years old at the time of the Prophet's ﷺ death. But Allah had blessed him with abundant knowledge which was the answer to a prayer of the Holy Prophet ﷺ in his favour.

اَللّٰهُمَّ عَلِّمْهُ الْكِتَابَ وَفَقِّهْهُ فِي الدِّيْنِ

"O Allah! Grant him knowledge of the Qur'an and understanding of religion."

Although he was about ten years old when the Prophet ﷺ died, he had preserved in his memory the words and behaviour of the Holy Prophet ﷺ and the events of his life. Besides, after the death of the Prophet ﷺ he met the eniment Companious رضی اللہ عنہم of the Prophet ﷺ he met his eminent companions and learnt from them the sayings and the *Ahadith* of the Holy Prophet ﷺ. He would undertake tiresome journeys and face much ordeal to meet the Companions رضی اللہ عنہم. He gained knowledge from them and earned a high station in the knowledge and exegesis so that he is known as the Imam of the exegetists. His word is the most reliable in the commentary of the Qur'an. The *Hadith* that has been quoted in the beginning is reported by him.

Which man is preferred

So, someone asked Sayyidina Abdullah bin Abbas رضی اللہ عنہما to tell him which of the two men is better? There is one who performs few deeds of a voluntary nature keeping himself to the obligatory duties (*fard* and *wajib*) but the sins against his name are also few. There is a second man who has many optional deeds to his credit but, at the same time, many sins too against his name. Sayyidina Abdullah Ibn Abbas رضی اللہ عنہما said that he did not value anything as much as preserving oneself from sin. If a man protects himself from sin then it is such a great blessing and favour on him that no deed is equal to that, and if he keeps himself away from sin then voluntary worship is nothing compared to it.

The real thing is to abstain from sin

This *Hadith* tells us that although the voluntary acts of worship are very excellent exercises but a worshipper must not rely on them to such an extent that he does not

keep away from sinful deeds. If he does, then he is under an illusion. The real thing is abstain from sin and, if after he keeps himself away from sin he does not perform a reasonable amount of voluntary worhsip then he does not suffer or lose anything. *Insha Allah*, he will achieve salvation. If, On the contrary, helperforms many voluntary forms of worship but also commits many sins then there is no guarantee he will come out safe and achieve salvation because what he does is very risky.

We must concentrate on giving up the sins

It has become a custom in our society that if anyone turns to religion somewhat he thinks that he must take up certain optional practices like *Zikr*, regular recital of some supplications, or routine devotional exercises like *wazifah*, etc. These are a few apparent routine practices in which he occupies himself. But he does not look at the innumerable sins committed in his daily life and at the many things that displease Allah. There are many religious-minded people who pay careful attention to their worship, prayers and optional exercises but do not turn to the sins committed in their homes. They do not worry about correcting the situation there. They do not distinguish between the lawful and unlawful in the market when they go there. When they converse with somebody they do not refrain from backbiting and they do not care to remove the unlawful things from their homes. Films and television are watched in theare homes and songs are played but they do not worry about that. All they do is repeat the *wazifah* that they are taught although the other sinful things are destructive to them so they should worry about them.

An excellent example of voluntary worship and sins

We may explain this by example. Suppose that voluntary worships - be they prayer, recital of the Qur'an or glorifying Allah - are like a tonic that provide strength. And suppose that sins are like poison. If anyone takes the tonic in large measure but also consumes the poison then while the tonic will be ineffective the poison will do the damage and the man will be destroyed. Then, there is the example of another man who does not use any tonic but eats simple food refraining from harmful diet that might play with his health. This man will keep healthy although he does not take a tonic. The first man who takes a tonic but does not avoid harmful diet will necessarily keep unwell and sickly. It is the same thing with optional worhsip and sins. So, we should strive to do away with sin in our daily life and unless we do that we will not benefit from optional worship.

The first task for those who aim at reformation.

It is a procedure now-a-days with religious mentors that when anyone visits them to seek their help in reforming themselves, they prescribe a series of recitals and rosaries to be observed at fixed times daily. However, it was the practice of Mawlana Thanavi رحمۃ اللہ علیہ that when anyone came to him to get himself reformed, he never prescribed an assignment of a set of recitals but he required him to shun sin. The first task was perfection of repentance. The disciple should seek the forgiveness of Allah, "O Allah, forgive my past sins and I resolve not to sin in future." He must then do his best to keep away from sin of every kind and not just a few known sins because

every sin is abhorrent. Allah has said in the Qur'an :

وَذَرُوْا ظَاهِرَ الْاِثْمِ وَبَاطِنَهٗ

And forsake the open sin, and the secret there of (al-Anam, 6:120)

and again, in the same verse :

اِنَّ الَّذِيْنَ يَكْسِبُوْنَ الْاِثْمَ سَيُجْزَوْنَ بِمَا كَانُوْا يَقْتَرِفُوْنَ (سورة الانعام: ١٢٠)

Surely those who earn sin shall be recompensed for what they used to do. (al-Anam, 6:120)

Forsake every sin

Therefore, there is not any sin that may be taken lightly whether it is an open sin or a secret commission. One must not think it enough to give up some grave sins and care not for the minor ones. Thus it is not enough to give up some of the sins but continue to backbite and slander, to hurt someone or to behave arrogantly. Everything must be given up which Allah and His Messenger ﷺ have described as sinful.

Protect the family from sin

There is one more thing to think of. A man cannot hope to give up sins unless he corrects his surroundings. If anyone hopes to reform himself but does not pay heed to his family who are on the wrong path, he can never give up sins. If his family members are on the wrong path then no matter how much he tries to set himself on the right path; without worrying about them, one day or the other they will lead him astray. Therefore, it is as much important to get one's family members on the right path as it is to correct oneself. One must always be cautious about one's wife and children that they do not fall off the right path.

Women's behaviour is significant

In this regard, women play a significant role. If they decide to mold their lives according to the Commands of Allah and His Messenger ﷺ then the atomosphere in the house becomes very ideal because a woman is the main character in a house. If she is obedient to Allah and His Messenger ﷺ, the entire household stands reformed, but if she pays no attention to it and does not observe the veil, keeps her hair uncovered and leads a sinful life then the atmosphere in the house becomes very bad. Therefore, women must keep themselves away from sin.

Disobedience and sin

What is sin? And, what are the consequences and repercussions of sin? We must understand these things first. Sin is a disobedience. Suppose, an elder tells someone to do something but he refuses to do it, or if he forbids him to do something but he insists on doing it then he is being disobedient to the elder. If anyone is disobedient to Allah and His Messenger ﷺ then he is committing a sin. The results of being disobedient to Allah are grave to an unimaginable extent.

Damages of sin - First, selfishness

The first damage caused by sin is that the sinner is selfish, ungrateful and usurper of the rights of his Benefactor. His Benefactor who has created man who is always drowned in His blessings. Allah's favours cover him from head to foot. Each organ of a man's body is valuable and significant but becuase he enjoys them gratis, man does not appreciate them. It is only when anyone loses one of these organs, or has a defective one, that he realises the significance and the loss. Look at the eye or

the ear or the tongue. Look at sound health or the sustenance one gets morning and evening - how great a blessing each one of these are! The Great Benefactor who has covered us with so many blessings asks us to desist from only certain things. But, we cannot obey Him even in the little He asks us and are thus involved in the first defect of sin, selfishness, ungratefulness and usurption of the rights of our Benefactor.

Second damage, rusting of the hearts

The second damage caused by sin is described by the Prophet ﷺ in a *Hadith*. He said, "If a man commits sin for the first time a dark spot shows itself on his heart. What this spot is, Allah alone knows! When that man sins again, a second spot appears on his heart and if he sins the third time, a third spot comes up on his heart. However, if he repents, meanwhile, then the spots are effaced but if he does not express repentance and persists in sins then the spots keep multiplying and cover up his heart as marks of rust and his heart becomes corroded. When a man's heart is corroded, it no longer can listen to the Truth and it becomes inattentive and indifferent so that it will not recognise sin and he does not sense the repurcussious of sin. It is as though he is bereft of intelligence.

Difference in a believer's and a transgressor's idea of sin

Sayyidina Abdullah bin Mas'ud رضی اللہ عنہ reports a *Hadith* which describes a Believer who has never sinned as one who sees it as a mountain overhead about to crush him while a transgressing sinner holds sin very lightly like a fly that he drives away which means that he does not feel sorry after committing sin. A Believer, on the other hand,

who fears it as he fears a mountain overhead,if he happens to conunit a sin,indulges himself in sorrow and remorse.

A Belivers condition on missing a pious opportunity

Commission of a sin apart, a Believer becomes sad on missing an opportunity to do a pious deed. He becomes very upset and regrets the lost opportunity. Mawlana Rumi رحمة الله عليه has said about it:

بر دلِ سالک ہزاراں غم بود
گر ز باغِ دل خلالے کم بود

"A mystic behaves as though he has lost too much when he misses an opportunity to do a little good." When these are his feelings on missing an opportunity to do good how would he feel if he commits a sin. May Allah protect us from the condition that sins cause spots on our hearts and we begin to consider them insignificant. So, this is one of the damages that sins cause. They make the sinner become inattentive and in different to sins and his heart becomes covered with a veil, as it were.

Third damage, darkness

The point is that we have become accustomed to the environment of sin so we do not notice the darkness and abhorrence. There is somuch darkness from sin and excessive abhorrence to it that a man blessed by Allah with perfect faith cannot tolerate it. Mawlana Muhammad Y'aqub Nanotawi رحمة الله عليه once ate a morsel of food from unlawful income which upset him for two months and he was tempted to commit one or the other sin. He ate the morsel when he was invited to a meal by someone and learnt after eating it that the man's income was unlawfully acquired.

Example of being accustomed to sin

We do not become upset of the darkness and do not feel abhorrence for it because we have become accustomed to sin. Our behaviour may be compared to a bad-smelling house offensive to the mind. If any outsider enters it, he will find it difficult to stay even a while in the house, but anyone already staying in it will not sense the difference because he is accustome to the smell. He will not understand why anyone should rebuke him for staying in the offensive atmosphere. The other man whom Allah has protected from the bad-smelling house and kept in a fragrant atmosphere will be repulsed from a distance when he gets the bad smell. In the same way, Believers whose hearts are devoted to Allah and are clean like a shining mirror are replused from the darkness and abhorrence of sin. This then is the third defect of sin; darkness and abhornce.

Fourth damage is to intelligence

The fourth damage from persistent sin is that the sinner suffers loss of intelligence. His intelligence quotient drops and his thinking and comprehending powers toe an evil path. He regards good as evil and vice versa. He will not receive sound advice even if given politely. He is the one of whom Allah has said: "He whom Allah leaves astray cannot find guidance."Allah does not let anyone go astray unless he insists on sinning and disobedience so that he cannot understand Truth.

Sin caused the devil to suffer intellectually

The example of Satan is before us. He is the fountain head of sin and its originator because he was the first one to commit a sin. Not only did he sin himself but

he tempted the eminent Messenger Sayyidina Adam عليه السلام to sin. The consequences were that his mind became weak. When Allah asked him to prostrate before Sayyidina Adam عليه السلام he did not obey the Command but presented excuses. He said that he was created out of fire but (sayyidna) Adam(عليه السلام) out of dust. On the face of it, his reasoning appeared sound because fire is superior to dust. He could not see that the Creator who created fire also created dust and if He Commands fire to bow down before dust then no superiority rests with fire and dust is not then inferior. He could not understand that and was thus exiled from the Heaven, accursed and dis-honoured. The opportunity to repent is always present not only for mankind but also for the devil. If he had used his senses correctly he could have said to Allah, "I have erred. Forgive me. I will do what You say." But, he is not prepared to say that, even today.

A lesson-giving incident with the Devil

I have heard a story from my Shaikh. Although it seems to be an Israili fabrication, it does give a lesson. It runs: when Sayyidina Musa عليه السلام was going to the Mount Tur to receive the honour of a conversation with Allah, the devil met him on the way. The devil said to Sayyidina Musa عليه السلام, " You will have a conversation with Allah, do a little thing for me." "What is it?" Sayyidina Musa عليه السلام asked. "I have been rejected and accursed and there is no way I can be forgiven. Do recommend me to Allah, perhaps I may receive deliverance. " Sayyiddina Musa عليه السلام agreed to speak for him and when he arrived at the Mount Tur, he did have a conversation with Allah but he forgot to convey the message of Satan. As he was returning, Allah Himself reminded him if he had brought a message from anyone. He said, "O yes! I

did forget. I met Iblis on the way and he seemed very worried and requested to be shown a way to salvation. O Allah! You are Most Merciful. You forgive everyone. He repents so do forgive him. "Allah asked him, "When did I say that the door through repentance is shut? I am willing to forgive. Let him know that his repentance will be granted. He had disobeyed me when I had asked him to prostrate before Adam and even now it is very easy. He may go to his grave and prostrate himself there. I will forgive him. "Sayyidina Musa عليه السلام said, "This is a very easy thing." So, he returned with the message and met the devil again and he asked what had become of his petition. "Your case is very easy. You had made a mistake when you did not prostrate yourself before Sayyidina Adam عليه السلام but Allah has said that He will forgive you if you go and prostrate yourself before the grave of Adam عليه السلام." In reply the devil said, "How astonishing! I did not bow myself before a living creature, how do you expect me to prostrate before a dead man? How may I bow before his grave? I cannot do it." His reply was prompted by his lower intelligence.

It is sin that lowers the sinner's intelligence so that he cannot see the right thing.

One cannot ask to be told of the Wisdom behind everything

There are certain sins that the Qur'an and *Hadith* have clearly defined as unlawful. Those people who commit these sins present their reasoning and arguments when they are reminded that the sins are unlawful. They ask why these sins are declared unlawful and they enumerate the benefits of the sinful act. These people must realise that they are not masters but slaves of their Creator and they must place themselves in the place of

their servants who cannot ask them why they give a command and what is the wisdom behind it. Just as a servant must do what he is told to do whether he fathoms the wisdom behind the command or not, so too must Allah's creatures do what they are told whether they know why or not.

We are creatures not servants

A servant whom we employ is only our servant and not a slave, and we have not created him so he is not our creature. Yet, we will not allow him to ask us for the reasons behind our orders to him. But, we are creatures of Allah Who has created us yet we seek to know the wisdom behind His Commands. Our behaviour is as foolish as that of our servant who might ask us the same question, rather our behaviour is more foolish - because our servant is a human being like us and his intelligence is at par with ours but our intelligence cannot grasp the wisdom of Allah in giving a Command. The reason we ask that question is that our intelligence has grown low from committing excessive sins.

The eye-opening account of Mahmud and Ayyaz

My Shaikh Mawlana Doctor Abdul Hayyi رحمة الله عليه, had narrated an event that shows a lesson. He said that the famous conqueror and King, Mahmud Ghaznavi, had a very favourite slave, Ayyaz, whom he loved much. Since Ayyaz was the King's favourite slave, other people observed that he was given preferance over eminent men and it was correct that Mahmud Ghaznavi did not heed the advice of his ministers and governors as much as he did the advice of Ayyaz.

Mahmud Ghaznavi decided to demonstrate to his governors and ministers why he gave Ayyaz a preferential treatment. Once the King received an expensive diamond as a gift. It was a beautiful piece of jewel. At that time the King's court had assembled and everyone saw the expensive, valuable diamond. They all praised it, too. The King called the Prime Minister to him and asked him about the diamond and the Prime Minister sang its praises and said that it was a unique piece, unmatched anywhere in the world. The King then asked him to hurl the diamond on the ground and break it into pieces! The Prime Minister was taken aback at the order and he pleaded with his King to rescind his decision and retain the diamond, putting forward a number excuses..... The King asked him to take his seat, and gave the same command to another of his Ministers who too made similar excuses and then the King asked every other Minister to do it but all of them excused themselves from executing the King's command to break the diamond.

A diamond may break but not a command

Finally, Mahmud Ghaznavi called Ayyaz and asked him to do what he had asked his Ministers to do, namely, smash the diamond! Ayyaz picked up the piece and hurled it on the ground and it broke down into fragments, small pieces. When the King saw that the diamond was broken, he scolded Ayyaz for having broken the diamond. "Did you not see the great Ministers before you, very intelligent people, how they dared not break the diamond when I asked them to do it. Are all of them insane? You did not hesitate to break it, why?" Ayyaz appologised for his action first, "Your Majesty! I have made a mistake." The King asked him, "Why did you break it?" Ayyaz submitted

to him, "I said to myself that after all it was a diamond and no matter how valuable, if it breaks it is not a great loss and not very bad but your command should not be broken. Your command is more valuable than the diamond so I thought it would be worse if the diamond was preferred over your command. That is why I broke the diamond."

Slave of the Command

Mahmud Ghaznavi then told the Ministers and dignitaries that the difference between them and Ayyaz lay in the fact that while they sought wisdom behind a command, Ayyaz was 'slave of the command' and did what he was told to do.

What is the reality of the Command of Mahmud Ghaznavi? His intelligence was limited as was his Ministers and Ayyaz's intelligence. It behoves the Creator who created everything. No matter what breaks-a diamond, a heart, the sentiments of someone-His Command should not be disobeyed. It is foolish to try to find wisdom in the Commands of Allah; anyone who is senseless does it and his condition results from sinning. The more a man sins the more insensible he becomes. Thus we see that sins lower the sinner's intelligence.

Enlightenment follows giving up of sins

Let anyone repent before Allah for some time at least and give up sins for a few days. Blessings will flow his way from Allah and he will receive Light. He will begin to understand what he never understood before. The Qur'an says:

إِنْ تَتَّقُوا اللّٰهَ يَجْعَلْ لَّكُمْ فُرْقَانًا (سورة الانفال: ٢٩)

If you fear Allah, He will give you a criterion

(to judge between right and wrong). (Al-anfal, 8:29)

If one fears Allah, he will keep himself away from the unlawful, disobedience and sins. Allah will give him the ability to judge between right and wrong. Today, we do not distinguish between right and wrong because we have stained our intelligence after persistent sinning.

Fifth damage, it stops raining

The punishment to the sinner will be awarded to him in the Hereafter truly but the inauspiciousness of sin is apparent on him in this world too, and he suffers a fifth damage. A Hadih tells us that when Muslims deny *zakah*, Allah stops rainfall over them.

Sixth damage, Illnesses

The sixth damage is seen when men involve themselves in immorality, vulgarity and lewdness. Allah afflicts them with illnesses which were unknown to their forefathers. We have the example of Aids which is threatening everyone in the world. The Holy Prophet ﷺ had said fourteen hundred years ago that such illnesses will afflict men. Every sin has a peculiarity and Allah reveals that to us in this very world and the punishment against the sin comes to be awarded.

Seventh damage, Killing

A *Hadith* tells us that towards the final times a period will come when يكثر الهرج "Killings will be rampant." Man will be killed and neither he nor his heirs will find out why he was killed or who killed him. Also لايدرى القاتل فيم قتل وه المقتول فيم قتل "The murderer will not know why he kills and the murdered will not know why he was killed." If we look at this *Hadith* in relation to what is happening today, no one

knows why a murder is committed. In the earlier days, when a murder was committed, it was soon found out why it was committed; either there was an enmity or some other reason. Today, the reason is not known and the murderer is not traced out. It looks as though the Holy Prophet ﷺ had seen fourteen hundred years ago the situation as it exists today and reported it to us. This is happening because of our deeds and our sins. Excess of sining has brought about this situation.

The only solution to killings

Everyone tries to find out a remedy to the killings. Someone suggests a political solution and others want different people to talk together and compromise. We do not accept that the real cause for the unrest is commission of too many sins. If a people are given to sinning, Allah inflicts on them punishment in this manner. So, we must pay attention to it. May Allah grant us perfect intelligence to give up sins. Let us first repent before Allah for our sins and seek His protection from the consequences of the sins. "O Allah! remove the punishment from us!"

We must worry about sins more than about *Wazifah*

While it is excellent to involve oneself in optional worship, it is better than that to refrain from sinning. I receive many telephone calls every day, especially from women, and the callers ask me to recommend to them a supplication for their peculiar predicament. Some of them suppose that there should be a different supplication for their problem or a different *wazifah* (a set of repetitious religious exercises). Let them know that the supplications and *wazifahs* are excellent where they are concerned but

what is more important is to avoid and shun all sins. We must shun sins ourselves and get our family members to shun sins too. Unless we do this, we will not reap the benefits of the repetitious exercises. They can only be helpful if we are prepared to shun sins. Once we make the effort then the supplications and *wazifahs* give strength in our hearts to fight temptation. But, if we do not care to give up sin then it does not matter if we offer voluntary worship and recite *wazifah*, we will not benefit from them.

Review sins

In short, we must work to save ourselves from sin. We must review our daily life and make a list of the sins that we commited. We must investigate in what ways we have displeased Allah. Then, we must see which of the sins we can give up immediately, and we must stop doing those. As for the sins that we can give up after some changes in our life, we must begin to work in that direction. Also, we must repent from our sins and seek the forgiveness of Allah and we must turn to Allah. May Allah give us the strength to keep away from sins. *Aameen!*

How to get ahead of one who offers *Tahajjud* Prayers

Sayyidah Ayshah رضی اللہ عنہا has reported a *Hadith*, "If anyone desires to overcome a devoted worshipper who offers *tahajjud* then he must protect himself from sin." Thus, we read from great religious men that they kept vigil in the night worshipping Allah, offered voluntary prayer in large numbers and recited the Qur'an profusely. If we wish to overtake them in piety then we must give up the sinful life completely. This will secure us salvation just as those religious men obtained salvation for

themsleves because they too kept away from sins. The only difference will be that their ranks would be higher than ours. If anyone of them was involved in sin then we will overtake him because of our abstinence from sin.

Example of a Believer and his Faith

Sayyidina Abu Said Khudri رضی اللہ عنہ has reported the Holy Prophet ﷺ as saying, "The example of a Believer and his faith is seen in the example of a horse tetherred to a peg. The horse can move around but not beyond a limit. The tether does not allow him beyond that. The horse moves around within the limit and then comes back to the corner where it is tied up. Thus the tether serves two purposes - it does not allow the horse to go beyond a certain limit and it serves as its refuge too when the horse comes to the corner and sits down."

After citing this example, the Holy Prophet ﷺ said, "A Believer's tether in his faith. It restricts him within a certain limit and if he tries to exceed it, the tether of faith will pull him back. After moving about, the Believer will return to rest at the corner." It means that a Believer has such a strong faith and belief that it does not allow him to sin. If he lapses into sin by mistake sometimes, he returns to his tether, the faith. The Holy Prophet ﷺ gave a very beautiful example. May Allah help us to strengthen our tethers.

Recording sins is delayed

A *Hadith* teaches us that there are two angels with every man. One of them records his pious works and the other his evil deeds. My Shaikh, Mawlana Masihullah Khan, told me that the angel who records good deeds has the instructions to record them that very instant he performs

the good deeds. The other angel who is in-charge of recording evil deeds has the instructions to consult the first angel before recording the man's evil deed. The first angel tells him not to record and allow him time to repent and seek forgiveness. If he sins again and does not repent from his first sin, the second angel asks the first one again, "Shall I record it?" "No. Not yet." If the man sins a third time, he asks again whether he should record it. He answers, "Yes. Write it down." The sin is recorded in the man's Deed of Records. Allah has shown leniency to His creatures by recording piety on the very instant but recording of evil is held in abeyance, perchance the sinner might repent.

Repent at the very instant a sin is committed

Our religious elders have advised us to repent and seek forgiveness the moment we happen to commit a sin so that the sin is not recorded in our Record of Deeds. They have also advised that we should repent and seek forgiveness immediately on the very place the sin is committed so that on the Day of Resurrection when that piece of land testifies to our sin, it also bears witness to our repentance.

"This man had committed a sin when he stood over me and then repented over it while he still stood over me." This is in conformity with the saying of the Holy Prophet ﷺ that faith is the tether of a Believer, when he moves about, he returns back to the peg to which he is tied.

Keeping away from sin

We must first of all endeavour and resolve to shun sin. Without an endeavour and a resolve we cannot keep away from sin. If inspite of our endeavour and resolve we happen to commit a sin by mistake, then we

must immediately repent over it and seek forgiveness for that. We must turn to Allah. If we do that, we should hope to be forgiven by Him. But, the greatest tragedy is that instead of repenting and seeking forgiveness and thinking about it, we strive to justify our behaviour.

May Allah save us from the burden of sins. *Aameen*!

وآخر دعوانا ان الحمد لله رب العالمين

Series: 89

FORBID THE DISREPUTABLE......OTHERWISE!

DARUL ISHAAT URDU BAZAR KARACHI

Venue	:	Jame ʻMasjid Baitul Mukarram Gulshan-e-Iqbal Karachi
Time	:	After 'Asr Prayers
Date	:	8th November, 1991

Forbid The Disreputable......Otherwise!

الحمد لله نحمده و نستعينه ونستغفره و نؤمن به و نتوكل عليه ونعوذ بالله من شرور انفسنا ومن سيأت اعمالنا من يهده الله فلا مضل له ومن يضلله فلا هادى له و نشهد ان لا اله الا الله وحده لاشريك له ونشهدان سيد نا و سندنا و نبينا ومولانا محمدا عبده ورسوله صلى الله تعالى عليه وعلى اله واصحابه وبارك وسلم تسليما كثيرا كثيرا

اما بعد!

عن ابى سعيد الخدرى رضى الله عنه قال:

سمعت رسول الله صلى الله عليه وسلم يقول من راى منكم منكرا فليغيره بيده فان لم يستطع فبلسانه فان لم يستطع فبقلبه وذلك اضعف الايمان (صحيح مسلم كتاب الايمان باب بيان كون النهى عن المنكر من الايمان)

Praise belongs to Allah. We praise Him, and ask Him for His help and seek His forgiveness. We believe in Him. We seek refuge in Allah from the mischief of our souls and from our evil

deeds. He whom Allah guides,none can mislead and he whom He leaves astray, none can guide. We bear witness that there is no god but Allah, Who is Alone and has no partner, and we bear witness that Sayyidna Muhammad ﷺ is His Slave and Messenger, may Allah bless him and his family and Companions رضی اللہ عنہم , and may He favour him and give him peace, a complete peace.

Sayyidina Abu Sa'id al Khudri رضی اللہ عنہ has said: I heard the Messenger of Allah ﷺ say, "If anyone amongst you sees something disreputable, he should correct it with his hand; but if he is not able to do it then he should do it with his tongue; if he cannot do it (with it) then he should (abhor it) in his heart. And this is the least form of faith." (Sahih Muslim, Book of Faith Chapter XX Hadith#79)

Three steps to forbidding the Disreputable

In this *Hadith*, the Holy Prophet ﷺ is quoted as saying that if anyone of you sees something wrong being done, he must not only stop it with his hand but also correct or modify it. If he does not have the strength to stop it and correct it, he must prevent it with his tongue and ask the perpetrator to modify it. "Brother! What you are doing is not right. Instead of that do it this way........". This is the second stage. If he cannot even use his tongue then the least he should do is think it wrong and correct it in his mind. About this third stage the Ptrophet ﷺ said that it is the weakest sign of faith.

Four ways to prevent loss

Allah has shown us in Surah al-Asr, a general rule to prevent loss:

وَالْعَصْرِ ○ اِنَّ الْاِنْسَانَ لَفِیْ خُسْرٍ ○ اِلَّا الَّذِیْنَ اٰمَنُوْا وَعَمِلُوْا الصّٰلِحٰتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ ○

By the time, surely man is in loss, except those who believe and do righteous deeds, and exhort one another to Truth, and exhort one another to perseverance. (al-Asar, 103:1-3)

The four ways shown in these verses are to believe, to be righteous, to exhort one another to Truth and to exhort one another to perserverance. 'Truth' implies meeting obligations (the *fard*) and 'perseverance' means to keep away from sin. Thus, Allah has not said that belief and doing righteous deeds are enough to protect oneself from loss but He has said that it is also necessary to exhort one another to Truth and Perseverance.

A righteous man overturned

The Holy Prophet ﷺ narrated the case of a people who were involved in sin, disobedience and disreputable behaviour. Allah, therefore, Commanded His angels to upturn their settlements so that the top went down and the bottom came up. Sayyidina Jibril عليه السلام asked whether anyone was to be spared because he knew of a righteious man in that settlement who was never known to have disobeyed and had devoted himself to worship all his life, never having sinned. Allah said to him that the whole settlement was to be destroyed including that man who was pious as far as his own life was concerned but he never frowned on seeing sins being committed and never considererd it evil. There never was a change on his face

and he never took any steps to stop sins from being committed.

Even the sinless will suffer punishment

It is towards this thing that Allah refers in another verse:

وَاتَّقُوْا فِتْنَةً لَّا تُصِيْبَنَّ الَّذِيْنَ ظَلَمُوْا مِنْكُمْ خَـآصَّةً (٢٥: سورة الانفال)

> And fear the trial which shall not afflict in particular the evildoers alone among you (al - Anfal, 8:25)

That is, it will afflict the sinless too because, though they may be without sin to the eye, they took no steps to resist evil. They did not even speak against it. So, they too will be punished. In short, one of our significant duties is to command the reputable, the righteous behaviour and to forbid wrong or the disreputable behaviour. But, today we turn our eyes away from this duty. We see wrong being done and we do save ourselves from that but do not advise other people or try to save them from evil.

The first stage in resisting evil

We have seen in the very first *Hadith* quoted in this discourse that the Prophet ﷺ described three stages of resisting evil. The first of these is to stop it by the hand. If anyone had the strength to stop it by his hand and he does not do so then he too commits a sin. For instance, if the head of a family who has authority over it should stop his family members, his dependants, from doing a wrong if he sees them perpetrating it; if he knows that he will be obeyed and there will be no uprising because of his action. It is *fard* (an absolute obligation) on him to do so in such circumstances by his hand and authority. It is wrong of

him not to resist evil merely not to displease someone or break someone's heart. In relation to a Command of Allah, breaking someone's heart is not a thing to worry about.

An incident with poet Fayzi

In the times of king Akbar, there was a poet with a pen-name, Fayzi. Once he was having his beard shaved by a barber. A righteous man passed by and said to him

آغا ریش مے تراشی ؟

"Agha! Are you having your beard shaved?"

Fayzi was not only a poet but he also had claims to religious learning and was regarded as a scholar. It was he who had written a commentary on the Qur'an without any dotted letter (like ب ث ض..... etc.). So, the righteous man meant to tell him, "You are a scholar and know that beard is the *sunnah* of the Holy Prophet ﷺ yet you have it shaved? Fayzi retorted, "Sure, I am having the beard shaved but not breaking anyone's heart." In other words Fayzi taunted him that he was only committing a sin, while the pious man had broken his heart. The elderly man replied,

وے دلِ رسول اللہ مے خراشی

> "Right, (you are not breaking anyone else's heart) but you are breaking the heart of the Messenger of Allah ﷺ".

The Messenger of Allah ﷺ has disallowed us to do something and he was doing it in spite of that.

Do not care if a heart breaks

People do say that we must not pain anyone or cause heart burning. It is true but if we do something politely without degrading someone yet he takes it to heart then let

him take it to heart because the injunctions of Allah and His Messenger ﷺ are more important. Of course, the reformer must not adopt a style that breaks other's heart or is insulting to him or degrades him. Rather, he must advise the other man politely when he is alone and if in spite of that he takes it to heart, let him do that.

Those who neglect the *Fard*

Thus if a head of family, who has authority over it and who is obeyed, sees a family member doing a wrong or committing a sin but he does not stop him and correct him, then he is committing a sin. It is a *fard* (his duty) to correct the wrong-doer by his hand. In the same way if a teacher does not stop his pupil from wrong-doing, a Shaikh does not stop his disciple or an officer does not forbid his subordinate -although each of them has authority over his junior - then they are guilty of neglecting a *fard* and are thus sinning.

If there is fear of mischief then resist with the tongue

However, sometimes there is fear of mischief being created when anyone is stopped or that person might become rebellious. He might then commit a graver sin. In such a case, the reformer may not use his hand but may resist with the tongue. Mawlana Ashraf Ali Thanavi رحمة الله عليه has said that when the *Hadith* says, "if he is not able to do so by the hand then he should do it with the tongue," it includes this situation where rebellion or mischief is possible. For example, vulgar pictures are hung outside cinema halls. Now, if anyone has the ability and takes along a few men who all of them bring down the vulgar picture then as a result a mischief will be created and all

those who pulled down the picture will find themselves in hot waters. So, their physical ability does not come under the purview of strength and ability that the *Hadith* calls on and they are advised to resist only by the tongue.

Head of family must stop these things

The basic reason for the wrong that is rampant in our society today is that the heads of our families join their family members in doing wrong instead of resisting the sins and correcting them. This can be seen also in the marriage functions. Innumerable wrongs are committed in these functions, and these range from the minor wrongs to the very grave evils. It is now becoming very common to hold these functions without separate arrangements for men and women; there is now a combined gathering in these functions. This is happening because the head of a family does nor object to the evil and he neither stops it with his hand nor with his tongue and in fact, he participates without demur. The excuses such heads of families present for their own participation is that they cannot help it and they have to join because it was a family affair. Rather, it ought to have been the other way and the views of the head of family should have been respected and he should have refused to attend unless separate arrangements were made for men and women. If the family members insist on their stand then they should not object to his absence from the function. If the heads of families will not adopt this attitude then, on the Day of Ressurrection, they will be called to account for their behaviour. They could stop the evil by hand by refusing to attend themselves.

A marriage function or dance party

Today, we are surrendering ourselves before evil at every step. Most of these evils were unknown in the past but gradually, one evil after another came to be adopted so that there is a plethora of evils in our marriage functions. Not one family member ever resisted an evil, thus allowing more to be taken up. The mixed gatherings have led to young boys and girls dancing together. The head of the family has surrendered on this issue too and willingly sees his daughters and daughters-in-law dance. He willingly participates. Surely! How long will this go on? Unless a few people who matter refuses to participate in these functions these things will not stop. They must say, "If these things continue, we will not attend." They will have to give them up or they shall cease to have relations with these people.

We do find that some people refuse to attend marriage functions because of an insult they had suffered in the past or an improper treatement metted out to them. They will compromise only when amends are made and they attend the ceremony only after, apologies, are offered for past misdeeds. This could serve as a precedent and on the basis of this approach some important people must adopt a similar attitude that they would attend only when the evil practices are abolished.

Consequences could be dangerous

However, sometimes a situation is very delicate and instead of reforming things a stern attitude brings about unforseen reactions. Therefore, one has to be very careful in adopting an attitude. A proper time must be chosen and the circumstances must be considered before taking a stand. There are no hard and fast rules to tell us when this

should be done or not. But as far as mixed gatherings of men and women are concerned a strict decision should be taken against it. If we do not stop it now, it might be too late and the consequences of our indifference could be dangerous. There is still time. We must have pity on ourselves. We must remember the questioning we will go through in our graves and we should realise that we will have to face Allah. Let us reconsider our attitude and give up the indifference. May Allah guide us to act correctly *Aameen* !

The second stage in resisting evil

The second stage taught to us in the *Hadith* under discussion is to use the tongue if we cannot use the hand. To use the tongue implies to speak to the evil-doer compasionately and tell him politely, "Brother, what you are doing is not correct. Please do not do that." When using the tongue, the principle should be remembered that speaking the Truth is not the same thing as throwing a stone. Neither is inviting other people to Truth or missionary work like hurling stones. These duties are done with goodwill, love and compassion. Allah has instructed us clearly:.

اُدْعُ اِلٰى سَبِيلِ رَبِّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ (سورة النحل: ١٢٥)

(O Prophet) Call to the way of your Lord with wisdom and goodly exhortation.... (an-Nahl.16:125)

Sayyidina Musa عليه السلام advised to speak gently

My respected father, Mufti Muhammad Shafi رحمة الله عليه used to remind us that when Allah asked Sayyidina Musa عليه السلام to go to the Pharaoh, He cautioned him and Sayyidina Harun عليه السلام to speak gently to him.

قُوْلَا لَهُ قَوْلًا لَيِّنًا (سورہ طٰہ:٤٤)

Yet speak to him a gentle word....(Ta Ha. 20:44).

It must be noted that Allah advised them in this manner concerning *Fir'awn* (the Pharaoh) of whom He knew that the unfortunate man will never believe but remain adamant in his disbelief. My father used to say, "You are not a reformer higher than Sayyidina Musa عليه السلام and your subjects cannot be more misled than Fir'awn. So, when He asked Sayyidina Musa عليه السلام to speak softly to Fir'awn the Command applies to you more strongly. Let not your tongue move like a sword when you resist evil."

Manners of resisting by the tongue

In fact, there are certain manners of resisting wrong by the tongue. The reformer must not tell the wrong-doer of his wrong in the presence of other people, he must not insult or belittle him and must not use a style that disheartens him. Rather, The must speak to him when they are alone and must show love and compassion when correcting him. Some people put forward the excuse that gentle words have no effect on the wrong-doers. These people must know that if they do not pay heed to their advice then the reformers are not supervisors. Allah has not placed upon them the duty to compell others by their tongue to reform. The only duty they have is to be true in intention and use a true method to tell the Truth. Thus, the intention must be to reform. When someone is ill, the doctor will not scold him for being ill. He will treat him kindly and have pity on him. In the same way, the wrong-doer is actually ill and entitled to be shown pity. Therefore, The must not be scolded but advised with love and compassion.

The case of a young man

A young man presented himself before the Holy Prophet ﷺ and requested to be allowed to commit adultery because he could not check himself. Observe it, the young man seeks the permission of the Prophet ﷺ for such an act as is forbidden by every religion. If anyone asks a Shaikh or mentor for such permission, the religious man will run wild with anger. But may we be ransomed to him–the Prophet ﷺ did not display the least bit of anger. He knew that the man was sick and his condition is pitiable. So, he called the young man to him and placed his hand on his shoulder and said, "You have put a question to me. May I also ask you a question? " The young man said, "O Messenger of Allah! What is your question?" He said, "Tell me, will you agree to some other man wishing to do the same thing with your sister?" He said, "No! Messenger of Allah" Then the Prophet ﷺ asked "With your daughter? Or, your mother?" Certainly not, I will not like that." "Then, the woman with whom you will do it is also someone's sister, someone's daughter or someone's mother. And, how will those people agree for this thing to be done to their sister, daughter or mother?" The young man then said, "O Messenger of Allah ﷺ, I have now understood you. I will not do it again and I begin to detest this thing from now." This is how the Prophet ﷺ corrected the young man.

The case of a villager

A villager entered the Masjid Nabawi and hurriedly offered two raka'at prayer and then made the following supplication

اَللّٰهُمَ ارْحَمْنِیْ وَمُحَمَّدًا وَلَا تَرْحَمْ مَعَنَا اَحَدًا

O Allah! Have mercy on me and on Muhammad ﷺ and do not have mercy on anyone else besides us.

The Holy Prophet ﷺ heard his supplication and told him that he had restricted Allah's great mercy. After a little while this man urinated in the courtyard of the Masjid Nabawi. When the Companions رضی الله عنهم saw him in the act they rushed towards him to stop him and they began to reprimand him but the Prophet ﷺ prevented them from that. He said "Do not stop him from urinating. Let him finish it." After he had finished, the Prophet ﷺ asked the Companions رضی الله عنهم to wash the place and purify it. He then called the man and explained to him that the mosque was a house of Allah that must be kept clean and pure. He was kind and loving to him. But, if anyone were to behave in this way before us, we would teach him the lesson of his life. The Prophet ﷺ did not even scold him.

Our method of inviting to Religion

In this *Hadith*, the Prophet ﷺ showed us the manners of propagation of religion and teachings. Today, we are not interested really in propagating religion but if anyone of us is moved in that direction he becomes a menace for the rest of the people. If he sees anyone committing some mistake in the mosque, he will fly into a rage over the poor fellow. This is not the *sunnah* of the Holy Prophet ﷺ. There is a way for everything to be said and done. We must understand that the other man is also a slave of Allah and is somehow involved in the mistake; he needs to be told what is right that he may correct himself. The reformer must not be driven by the urge to publicise his knowledge or superiority because that mars the results of missionary effort.

Only the message be conveyed

A doubt arises in certain minds that if people are stopped with soft words they will not listen and stop. The answer to this is that it is not our responsibility to make them listen. The Qur'an tells us of a people who were disobedient to a great extent and there was no hope of their reforming. Allah's punishment was about to descend on them but some pious people talked to them mildly before the punishment overtook them. They were admonishing them gently when one of those people said:

لِمَ تَعِظُوْنَ قَوْماً ۨ اللّٰهُ مُهْلِكُهُمْ (سورة الاعراف:١٦٤)

"Why do you admonish a people whom Allah is about to destroy...."(al- A'raf. 7:164)"

"What hope is there that they would reform?." But, these people gave a wonderful reply مَعْذِرَةً اِلٰى رَبِّكُمْ."To be able to offer an excuse to your Lord (that we did our duty)...."(al A'raf.7:164) "We know that they are a stubborn people who will not listen but we instruct them, advise them, that we may be able to say to Allah when He would call us to account for our behaviour that we did try to advise them when they committed the sin before us and we were not one of them." Thus, anyone engaged in preaching must keep this answer in mind while he preaches; whether other people then pay heed or not, he stands absolved of his responsibility. Sayyidina Nuh عليه السلام preached for nine hundred and fifty years during which time only nineteen people became Muslims. He will not now be taken to task because he was not responsible to convert all of them to Islam. Therefore, we must also say the Truth with a True intention in a True way with soft sentiments and goodwill. *Insha Allah,* we will be absolved our of responsibility. Besides, if one persists in this mission with these principles then Allah causes his

efforts to bear fruit.

The third stage in resisting evil

The *Hadith* under discussion tells us that the third stage in resisting evil also the last is to think of it as evil. This is arrived at after one does not have the strength to stop evil by his hand or by his tongue. The question does arise that the second stage is to resist by the tongue and if one does not have the strength to use it only then the third stage arrives but there is always the strength to use the tongue, then how can one say he does not have the strength? The meaning is that there may be fear that by resisting with the tongue the consequences may be serious and mischief may be created. In such cases, it is better to keep quiet. For instance, if there is a possibility that someone is violating a *sunnah* may make fun of it if he is admonished then it is better not to tell him anything because until then he was violating the *sunnah* but after being admonished he makes fun of it so he may enter into disbelief. It is then better to think it bad in the heart.

How is evil corrected with the heart

If the *Hadith* is translated literally it will run, "if a man has not the strength to correct an evil with his tongue then he must change (correct) it with his heart." It is not said merely that "he consider it bad in his heart, he is asked to change it with his heart. How can that be done? The Ulama have explained that if anyone could not use his hand and his tongue to modify a wrong because he did not have the strength to do it then he should feel so much hatred and uneasiness for it in his heart that his feelings should be apparent on his expression and he should knit his brows. He should look out for an opportunity to use

his hand and his tongue to correct the evil. If a man gets it in his heart that something is wrong then he is occupied in finding ways to correct it with his hand and tongue. Thus, if such a man's children are spoil and he tries to correct them with his hand by beating them and using force but it has no effect on them and he also gets no results by trying to hammer sense into them by his tongue then this man is constantly occupied in thinking of ways to correct them and he loses sleep and is very uneasy on that account.This uneasiness and restlessness finally shows him how and when to get one's message across and there shall come the day when his efforts bear fruit.

Must grow uneasiness within ourselves

We see around us many disreputable things happening, many evils and sins being committed. Suppose we do not have the strength to change them with our hands or with our tongues so we are left with the third choice. Then let every one of us grow into himself an uneasiness concerning what is happening around us and worrry about how to correct the atmosphere. This uneasiness and restlessness should grow to such an extent that it is comparable to stomachache that causes one to be uneasy as long as the pain lasts. Ultimately, these evils and sins will end and a way will be found out to do that.

The uneasiness felt by The Prophet ﷺ

The Prophet ﷺ had found himself in a society where sin, associating with God, disbelief, idolatry, open rebellion with God and disobedience were common and everyday affairs. No soul was ready to listen to him. It was then that he was commanded that he must reform the people. For three years after he was made Prophet ﷺ, he was not

allowed to preach and invite other people to the Religion. During these three years he watched the evil going on in society and secluded himself in the cave Hira beseaching Allah all the while. He felt much uneasy and restless watching the evil around him and thinking how it could be remedied. Finally, his uneasiness found for him a solution and, after that, he was allowed to preach and invite other people to the Religion and he was able to bring about a revolution through his call. The Qur'an describes his restlessness.

لَعَلَّكَ بَاخِعٌ نَّفْسَكَ اَنْ لَّا يَكُوْنُوْا مُؤْمِنِيْنَ (سورة الشعراء:٣)

It may be that you(O Prophet) will kill yourself with grief, because they believe not. (Ash-Shu'ara. 26:4)

Allah encourages the Prophet ﷺ and tells him: ان عليك الا البلاغ "Surely you are responsible for nothing but the (delivery of the) message." (Ash-Shu'ara. 42:48)

"You should not worry yourself too much or place a burden over yourself!" Yet he was so worried that he would wish to rescue everyone he met from Hell and to convey the message of religion to him.

We have given up arms

Today, however, we lack the zeal and spirit. We do not consider evil to be as such. If any of us do not do a wrong ourselves, we consider ourselves safe fromit. We use the excuse of old age *or* that we are ashamed to change our life-stlye at such an add age. Like wise, we do not regard the wrongs of our children to be evil, otherwise we would be worried and restless about it. We let our childern live as they do and argue that we have spent our lives as we chose too. There fore, they should do the same. This is why we do not

stop them from doing wrong. nor do we feel uneasy and restless on their behaviour.

How may words have the desired result

If anyone feels worried on account of society then Allah makes his words effective. Mawlana Nanotawi رحمة الله عليه used to say, "That person is entitled to preach and invite who has the desire to do that work in a manner one desires to accomplish something very necessary and basic. For instance, if someone is hungry he will be restless until he gets something to eat and unless the same spirit moves the missionary he is not entitled to preach and call." Shah Isma'il Shahid رحمة الله عليه was an example. He had such a spirit of missionary zeal that in each of his sermons hundreds of men repented from sin at his hands because he spoke from the core of his heart and his words pierced the hearts of his listeners.

An incident in the life of Shah Isma'il Shahid رحمة الله عليه

Once he delivered a sermon at the Jami Masjid, Delhi and spoke for about two hours. After having delivered the sermon, he was descending the steps of the mosque when someone came running to the mosque and asked Shah Isma'il رحمة الله عليه him if the sermon of Shah Isma'il was over. He answered, "Yes, brother it is over". He remarked, " I am very sorry. I have come from very far to listen to him." "From where have you come?" He gave the name of his village in reply and said, "I had come to listen to him. How sad that my effort is useless and his sermon is over." The Mawlana said, "Don't you worry. I am Isma'il myself. Come sit here." He made him sit there on the steps and said that he himself had delivered the sermon and would repeat it for

him. He repeated every word of the sermon for him there on the steps. Someone then remarked to him, "Mawlana, you were wonderful. You repeated the sermon for the sake of just one man." He said, "I had delivered the first sermon also for just One and I did it the second time for just One. The gathering has no reality. I had spoken for Allah the first time and I did again for Him alone." This was the spirit that Allah had created in his heart. May Allah show mercy to us and create a portion of this spirit, motivation and restlessness in our hearts so that on seeing the disrepute we would be moved to end the disreputable in some way.

We must remember that when we grow this behaviour and become uneasy and restless for this cause we will reform our household at least. If we cannot reform our family then it means that the uneasiness and restlessness is lacking and we are merely wasting time.

Summary

In short, individual preaching is *fard'ayn* (absolute direct obligation) on every person. If he sees a wrong being done, he must endeavour to stop it. He must try to stop it with his hand, first. If that is not possible then he must try to stop it with his tongue. If that too is not possible, then he must know in his heart that thing is evil. May Allah inspire us to obey these instructions. *Aameen!.*

وآخر دعوانا ان الحمد لله رب العالمين

Series: 90

SCENES OF PARADISE

DARUL ISHAAT URDU BAZAR KARACHI

Venue	:	Jame ʿMasjid Baitul Mukarram Gulshan-e-Iqbal Karachi
Time	:	After 'Asr Prayers
Date	:	17th November, 1995

Scenes of Paradise

الحمد لله نحمده و نستعينه ونستغفره و نؤمن به و نتوكل عليه
ونعوذ بالله من شرور انفسناومن سيأت اعمالنا من يهده الله فلا مضل
له ومن يضلله فلا هادى له و نشهد ان لا اله الا الله وحده لاشريك له
ونشهدان سيد نا و سندنا و نبينا ومولانا محمدا عبده ورسوله صلى
الله تعالى عليه وعلى اله واصحابه وبارك وسلم تسليما كثيرا كثيرا
اما بعد !

فاعوذ بالله من الشيطن الرجيم بسم الله الرحمن الرحيم
وَتِلْكَ الْجَنَّةُ الَّتِــىْ أُوْرِثْتُمُوْهَا بِمَا كُنْتُمْ تَعْمَلُوْنَ o لَكُمْ فِيْهَا فَاكِهَةٌ
كَثِيْرَةٌ مِّنْهَا تَاْكُلُوْنَ (الزخرف : ٧٢:٧٣)
آمنت بالله صدق الله مولانا العظيم وصدق رسوله النبى الكريم ونحن
على ذلك من الشاهدين والشاكرين والحمدلله رب العلمين

Praise belongs to Allah. We praise Him and seek His help and ask Him for forgiveness. We believe in Him and place our trust in Him. We seek refuge in Him from the mischief of our

souls and from our evil deeds. He whom Allah guides, no one is there to mislead; and he whom He leaves astray, no one is there to guide. And we bear witness that there is no god but Allah, who is Alone and has no partner and we bear witness that Sayyidina Muhammad is His Slave and His Messenger, may Allah bless him and his family and Companions and may He favour him and give him peace, a complete peace and in abundance.

I seek refuge in Allah from the accursed devil.

In the Name of Allah, the Compassionate, the Merciful.

And this is the Garden, you have been made to inherit because of what you used to do. For you therein is abundant fruit, whereof you may eat (Az-Zukhruf, 43:72-73).

I believe in Allah, our Great Protector who has spoken the Truth and His Messenger, the noble Prophet ﷺ has also spoken the Truth. We are grateful witnesses over that. Praise belongs to Allah, Lord of the worlds.

How to find out the conditions in The Hereafter

Man has no way to know the conditions after death. No science or technique can tell him of that life. He who goes to that world from here knows what happens there but then we lose touch with that man.

The case of a Saint.

My father, Mawlana Mufti Muhammad Shafi رحمة الله عليه, often related the story of a saint whose disciples complained to him that whoever dies in this world does not turn back or inform the living where he reached, what happened with him and what he saw. "Do reveal to us some knack whereby we may have the answers to these questions." The saint said, "Alright, when I die leave a paper and pen with me in the grave. If I have an opportunity, I will write to you." His disciples were satisfied that they could hope for a report.

When the saint died, the instructions in his will were obeyed and a paper and pen were placed besides his body in his grave. He had also written down in his will that the paper be collected the next day from his grave; they would find his message thereon. The disciples visited the grave the next day and sure enough they found a paper placed over the grave. They were happy that they had received what they had long desired, the news of the next world. But when they picked up the paper, they found this message on it:

"The conditions here are worth seeing but not worth revealing."

Allah knows best whether this case is true or false. It is within the powers of Allah to do this thing so it could be true. But, it may also be a lie and a fabricated story. Yet, it is a fact that the situation there is not one to reveal but one to observe. That is why Allah has kept it a secret and not let anyone know about it. There is no way for anyone to know about that world beyond what Allah has revealed in the Qur'an and the Prophet ﷺ in the *Ahadith.* We will narrate here from the Qur'an and the *Ahadith* the conditions of the next world.

The lowest ranking dweller of Paradise

It is reported by Sayyidina al Mughira bin Shu'bah رضی الله عنه that Sayyidina Musa علیه السلام asked Allah, "Lord! Who among the people of Paradise will have the lowest rank and which of the dwellers of Paradise will be the humblest?" Allah said, "All the dwellers of Paradise will have entered it and all the dwellers of Hell will have gone into it. One man will have missed entry into Paradise and would be sitting in its surrounding. I will ask him to name four of the Kings of whom he had heard on earth and as many of their dominions as he could remember. He would name the four Kings one by one pointing out that he had a great dominion and enjoyed many blessings, and he would add that he had wished for a similar empire for himself. I will then ask him to recount the blessings that those Kings enjoyed and the luxury they lived in and to name which of those blessings he would like to have. So, that man will enumerate the favours and luxuries enjoyed by those Kings and will wish that he had the same.

I will then ask him if he would be happy if he received those very favours and luxuries that he had named as being enjoyed by the four Kings. He will exclaim 'O Allah! What blessing can exceed, that! I will surely be happy'. I will let him know that I grant him whatever dominions and the favours and luxuries the Kings had ten times over." Allah then said to Sayyidina Musa علیه السلام "That man will be the lowest ranking man in Paradise and he will have the Paradise of the lowest order. "Sayyidina Musa علیه السلام then said, "O Allah! If this is the lowest ranking man then what will be the position of the men who are Your chosen ones who will be granted the superior-most ranks? Allah said to him, "O Musa! As for My chosen slaves, I have fashioned their belongings with My hands and preserved them in,

treasures duly sealed.

ما لم ترعين ولم يسمع اذن ولم يخطر على قلب احد من الخلق

No eye has seen as yet no ear has heard of it as yet and no heart has imagined it as yet.

The Paradise of yet another Low-Ranking Inhabitant

In another *Hadith*, the Holy Prophet ﷺ himself said about a man who will be the last to enter Paradise. He will be the one who will be sent to Hell first to atone for the bad deeds he had committed on earth because even a Believer will first receive punishment in Hell for his evil deeds. So, that man will burn in Hell and he will pray to Allah, "O Allah! The heat and fire of Hell have burnt me down. Show me Your mercy and get me out of Hell for a little while and place me on the top at the edge that I may have a short respite from burning."

Allah will say to him, "If I get you there then you will ask to be taken a little further." He will promise that if he was placed on the top he will not ask to be moved further. Allah will say to him, "Well, I grant you your wish" and he will be taken out of Hell and placed at the top. After a while when he will have revived somewhat, he will say again, "O Allah ! You did get me out of Hell but even here I can sense the heat of Hell. Do place me a little further for a while."

Allah will remind him that he had promised a short while ago that he would not ask to be moved ahead and that he was breaking his promise. He will say, "Move me a little ahead, O Allah! I will not then ask for anything." So Allah will have him placed a little ahead. From that place, he will be able to observe Paradise. After a little while, he will say, "O Allah! You did get me out of Hell

and I can now see Paradise. Do grant me Your permission that I may see a little of Paradise. Let me go to its gate and see what Paradise is like." Allah will remind him that he was again being false to his promise and he will say, "O Allah! When you have been kind to me in allowing me to be here, do let me have a glimpse of Paradise." Allah will say to him, "If I let you have a glimpse of Paradise, you will ask to be allowed inside for a while." He will say, "No, O Allah! Just let me have a glimpse of Paradise. I will not want anything after that".

So Allah will let him have a glimpse of Paradise but on spying it, he will say to Allah, "O Allah! You are the Most Merciful of those who show mercy! You have brought me to the gate of Paradise so now let me in by Your Grace and Favour." Allah will remind him, "I had told you already that you will not be sinere to your promise. Come now, while I have brought you upto here by My mercy so I will now let you enter it. I will grant you so much area in Paradise as is equal to the earth." He will exclaim, "You are the Most Merciful of all mercifuls but are you laughing at me? How am I entitled to that big on area of Paradise?" Allah will assure him that he was not being laughed at and that he was really getting that big area in Paradise.

Hadith of Continuous Biddahak (بالضحک)

It is reported in the *Hadith* that the Prophet ﷺ laughed as he narrated this *Hadith*. The Companions رضی اللہ عنہم who heard this *Hadith* also laughed when they narrated it to their students. Those students also laughed as they narrated it before their students. So everyone who had narrated this *Hadith* from the Prophet ﷺ down to this day has laughed while narrating it and those who listen to it also laugh. That is why this *Hadith* is known as *Hadith*

Musalsal Biddahak (*Hadith* of continued laughing).

Paradise equal to the Planet Earth:

That was the story of the man who will be the last to enter Paradise. We may imagine what those enjoying ranks higher than him will get when this man, the last entrant into Paradise, gets a portion of it that is equal to the earth. The truth is that we are on earth and have no idea of what that world will be like and so cannot imagine the expanse of that world. Therefore, we are surprised that a man could get anything equal to the area of the earth and what he would do with it. We get these doubts because we have no inkling of the next world.

Example of the next World

Our example in relation to the next world is like a child in its mother's womb. The child has no idea of the outside world so it cannot guess its size and it does not suppose there is anything beyond its mother's womb. When it is born, however, it learns that its mother's womb was nothing compared to the world. May Allah show us the next world with His pleasure. We will then know what it is and how spacious it is. We will know that it is created for the Believers.

Paradise is for the Believers

Mawlana Doctor Abdul Hayyi رحمة الله عليه used to say, "*Al-Hamud lillah,* Paradise is prepared for the Believers. It is readied for those who have believed. If you believe in Allah then be sure that it is created for you. Of course, you will have to do something to get to it and to overcome the obstacles on its path. If you do that then, *Insha Allah*, Paradise is yours and is readied for you. May Allah be

merciful and kind to us and grant everyone of us Paradise. *Aameen.*

The thought of the Hereafter in the mind of Sayyidina Abu Hurayrah رضی اللہ عنہم

Sa'id Bin Musayyib رحمۃ اللہ علیہ was an esteemed Taba'i (epigone) and a high-ranking Wali (friend of Allah). He was a pupil of Sayyidina Abu Hurayrah رضی اللہ عنہم. He recalls that once on a Friday he went with his teacher, Abu Hurayrah رضی اللہ عنہم, to a market because the latter had to buy somethings. When they had bought what they wanted and were returning from the market, Sayyidina Abu Hurayrah رضی اللہ عنہ said to him, "I pray that Allah bring the two of us together in a market of Paradise."observe the greatness of the Companionos رضی اللہ عنہم that they refer to the Hereafter on the smallest pretext and refresh their minds with its thought so that they do not get involved in the business of this world and forget the next. He was occupied in a worldly task in the market buying something but made the supplication in the presence of his student.

Markets in Paradise

Sayyidina Sa'id bin Musayyib رحمۃ اللہ علیہ said that he asked Sayyidina Abu Hurayrah رضی اللہ عنہ whether there will be market places in Paradise because he had heard that everything will be available in Paradise free of charge while in markets, things were bought and sold. Sayyidina Abu Hurayrah رضی اللہ عنہ confirmed that there would be markets in Paradise. He said that he had heard the Messenger of Allah ﷺ say, "A market will be opened for the inhabitants of Paradise every Friday." The prophet ﷺ then gave the details and said, when the inhabitants of Paradise enter Paradise and arrive at their respective

places they will live happily and luxuriously. They will enjoy so many blessings that they will not think of going any where else from their station. Suddenly, they will hear a call, 'All dwellers of Paradise are invited to emerge from their respective places towards the market. So they will move towards it. They will find a market with such unique merchandise that they had never seen before. Shops will be adorned with these wares but there will be no buying and selling. It will announced that whatever ware a dweller of Paradise desired, he may pick it up and take it away. The inhabitants of Paradise will go through the market from one end to the other and look at the display, each unique, and if anyone wished for anything, he would pick up that thing and carry it along.

The court of Allah in Paradise

When the shopping will be over, an announcement will be made, all the people will assemble in the court of Allah. It will be announced, 'It is the day that was a Friday when you lived on earth and you people used to get out of your homes to offer the Friday Prayer at one place together. So, instead of the Friday assembly, you are granted this assembly in Paradise. The court of Allah is assembled and you are invited there. "So, all the dwellers of Paradise will assemble there. A chair will be laid for everyone over there. Some will have a chair of pearls. Some a chair of gold, some a chair jewels, and some a chair of silver. The chairs will be according to their ranks in Paradise; the more high a person's rank, the more splendid his chair. They will be made to sit on these chairs. Each one of them will regard his chair so excellent that he will not crave for another's chair because the concept of grief and longing will be unknown to them in

Paradise. They will not long for the better. For the humblest of the dwellers of Paradise there will be mounds of musk and camphor around the chairs and they will sit on these mounds. When all of them will be seated, the Divine Court will commence its proceedings. Sayyidina Jibril عليه السلام (who will blow the trumpet on the Day of Resurrection) will be asked by Allah to sing His praises and he will do it in such a melodious voice that the melody and music of all the world will be nothing in comparison.

It will rain musk and saffron

After the hymn, clouds will cover up the sky and it will seem as though it is about to rain. All of the inhabtants of Paradise will look towards the clouds when they will be sprinkled with musk and saffron from the clouds spreading fragrance in the assembly. No one will have had smelled such a fragrance before nor imagined it.

Then a wind will blow at the Command of Allah and everyone will feel fresh and active so that in doing so, he will get more beautiful. His countenance and his head will be much more beautiful than before. Everyone will then be given the drinks of Paradise. These drinks will be such as cannot be compared to any drink of this world.

The greatest blessing of Paradise - The Vision of Allah

Then Allah will ask: "O dwellers of Paradise! Tell me have you received all that I had promised to give you if you believed and did good deeds on earth. Or is anything unreceived as yet?" They will say with one voice, 'What greater blessing may we wish for after all that you have given us. You have fulfilled all Your promises. We have

received the reward against our deeds. We have received all the favours and we cannot think of any other favour besides and we have all the luxuries we could wish for. What other blessing could there be?" But, the Ulama will be helpful to the people here again. The people will ask the Ulama to advise them if any blessing could yet be had and they will let them know that they yet have to receive a favour and they must ask Allah for His Vision. So, all the dwellers of Paradise will say to Allah with one voice. "O Allah! We yet have to receive a great blessing. We yet have to see you." Allah will tell them that they indeed had to receive that favour, and they will then see Him. Allah will let every inhabitant of Paradise see Him and all of them will realise that every benefit that they had before that was insignificant compared to the Vision of Allah. There could not be a greater favour. After that the proceedings will come to an end and everyone will return to his respective place.

Increase in beauty

When the inhabitants of Paradise return to their dwellings, their wives and *Houris* will exlaim, "What is it that has happened today that you have come back with more excellent beauty than you had when you had gone." They will say in reply, "We find you more beautiful than you were when we left you." The Prophet ﷺ has said that both of them will increase in beauty because of the pleasant wind that Allah will blow.

In short, this was a brief account of the assembly on Friday and the Vision of Allah in Paradise. Allah will grant this to His slaves through His mercy. May Allah grant it to all of us. *Aameen.*

The blessings of Paradise cannot be imagined

The truth, however, is that one cannot describe or draw a pen picture of the conditions in Paradise in a correct manner. A *Hadith* Qudsi reproduces the words of Allah:

اعددت لعبادى الصالحين مالا عين رات ولا اذن سمعت ولا خطر على قلب بشر

> I have prepared for My upright slaves what eye has not seen and ear not heard, nor has it occurred to the human heart. (Bukhari and Muslim)

The Ulma tell us that although the names of the blessings of Paradise will be similar to those in this world yet they will be different and beyond our imagination and perception. We will come across the same fruit, like pomegranate, dates etc. but we do not know what pomegranate or dates they will be.

We are also told that there will be neighbourhoods in Paradise. Sitting here in this world, we have an idea of the neighbourhoods as we know them but we cannot say what they are in Paradise. In the same way, we are told that there will be rivers of wine, milk and honey and we do not think much of that because we imagine them as we know them in this world but we cannot really perceive them as they are in Paradise.

Fear and grief will be unknown in Paradise

The greatest of the bounties of Paradise that we cannot even hope for on earth and no man can imagine a life without these things is that there will be no fear and no grief. There will not be any grief over the past nor fear for the future. This is a bounty that can never be received on earth. Allah has made the world such that no happiness can be perfect and no luxury complete and unimpaired.

There is sorrow with happiness and difficulty with every luxury. For example, when one eats food there is always the possibility of indigestion from over-eating, or over indulging in a pleasant drink may have its repurcussions. There is always fear that one may face a difficulty, a sorrow or pain. But Allah has kept Paradise free from grief, pain and apprehension. There will be no regrets in Paradise that a desire remained unfulfilled because every desire will be achieved there.

A glimpse of those blessings

We know from a *Hadith* that every desire of the people of Paradise will be accomplished. For instance, if anyone there wishes for a juice, he will not have to work for that or prepare it but he will have the juice before him the moment he wishes. Allah has let us see glimpses of some of the blessings of Paradise right here in this world. When the bounties of Paradise were described in earlier days, it was not very easy to picture them. People thought of them as imaginary and found it difficult to believe in them. Today Allah has let us have a glimpse of that. Man with his limited intelligence and experience has done something which a hundred years ago was unimaginable. If anyone was told of that then, he would have thought the informer was mad. As little as twenty years ago no one would have believed that a letter could be transmitted to a distant land in a minute because even by an aeroplane a letter could not be delivered from Pakistan to the U.S. in less than twenty hours. Allah let us realise this through the telex and fax. When man with his limited capacity can achieve this, then Allah with His perfect power and complete mercy can surely let man have such means whereby he can get what he wishes for at the very moment

he thinks of it.

Paradise is for the God-fearing

The point is that man only believes when he has the facts before him. But the Holy Prophets عليهم السلام were blessed with the knowledge which no one in the world had and they have conveyed to us definite information about the bounties of Paradise and told us that there cannot be more definite news than that. Therefore, their reports are all true. Paradise is a reality and its blessings are real. Allah has said about them:

وَسَارِعُوٓا اِلٰى مَغْفِرَةٍ مِّنْ رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمٰوٰتُ وَالْاَرْضُ اُعِدَّتْ لِلْمُتَّقِيْنَ (سورة آل عمران: ۱۳۳)

> And vie with one another, hastening to attain forgiveness from your Lord, and to the Garden whose breadth is as the heavens and the earth, prepared for the God-fearing.(Al Imran, 3:133)
> The God-fearing are the rightenous, who fear Allah and obey Him.

Paradise is encompassed by forms of hardship

However, the Paradise which is great and whose bounties are great is a place about which the Prophet ﷺ has said:

ان الجنة حفت بالمكاره

> "Surely, Paradise is surrounded by disliked things".

That is, Allah has encompassed Paradise by such things which seem to be unpleasant to man and he dislikes them. For example, a glorious palace is surrounded by a fence of thorns; to enter it one has to go over the fence and unless one does so the luxuries of the palace cannot be

enjoyed. Thus, Allah has surrounded Paradise with a fence made up of various duties and obligations (called *fard* and *wajib*) which a man finds burdensome. For instance, he has to give up his work to go to the mosque to offer prayers, or there are many things he would like to do but they are forbidden and sinful. He has to keep his gaze lowered and not to look at stranger women, not watch film, and so on. These things are difficult for him to keep away from. He wishes to do certain things but he is disallowed from doing them. This is the thorny fence around Paradise. To backbite is also disallowed and so a fence again. To gain access to Paradise one must get over the fence otherwise it is impossible to get there. This is the way with Allah.

Hell is surrounded by desires

The same *Hadith* has this first clause :

حجبت النار بالشهوات

Allah has placed a fence of base desires around Hell. Beautiful things and attractive, tempting desires surround Hell. A man is tempted to go towards these things. But, it has Fire inside.

The thorny fence becomes rosy

As we have seen, Allah has placed a thorny fence around Paradise but Allah has made it such that if anyone braves it with determination then it turns into flowers. As long as one sees the fence from a distance it seems to be thorny and it will seem so as long as one thinks of them as such–and it will appear difficult to get over. However, once anyone shows determination in crossing over the fence, and going over to the other side where the garden

is, then Allah turns the thorns into flowers for him.

The sacrifice offered by a Companion

A Companion was participating in Jihad and he found that the enemy had attacked the Muslim force with full strength and there seemed to be no way of safety from them. Suddenly these words came on his tongue:

غدا نلقى الاحبة محمدا و صحبه

"The time has come for us to meet our dear ones, Muhammad ﷺ and his Companions" (In the Hereafter). At a time when they were surrounded by fire and blood, death was all around and it was not easy to give up one's life, this Companion was happy to give up his life in the fight. We are told in a *Hadith* that when a warrior in the cause of Allah attains *Shahadah* (martyrdom), he does not undergo the travails of death not even to the extent of the feeling an ant-bite. It was actually the thorny fence surrounding Paradise which he had to go over and when he was determined to return his life to Allah, Allah turned it into flowers.

جان دی دی ہوئی اسی کی تھی
حق تو یہ ہے کہ حق ادا نہ ہوا

The life that you gave was given by Him.
The truth is that you have not given His right to Him.

If anyone dies on one's bed, may be he had to go through severe pangs of death but Allah has made the death from killing as simple as the bite of an ant.

Tolerate the taunts

So, the thorns look like that from afar but if anyone makes up his mind and goes forward with determination, Allah turns the thorns into flowers. But, the trouble is that

we fear we will have to undergo much stress and listen to people call us orthodox and ridicule us. But, these are the thorns, and the fence that delays us from approaching Paradise is made up of such obstacles too. If we tell these people only once that although we may be orthodox and backward yet we are those who look towards the *sunnah* of Sayyidina Muhammad ﷺ then the thorns will become flowers for us.

It is the Religious-minded who are really respected

It is with Allah that in this very life, He causes those who criticise to cease criticising and He causes them to respect those who obey Allah and the Prophet Muahmmad ﷺ. Even in the times of the Holy Prophet ﷺ the hypocrites claimed to be honourable and called the Muslims debased and they asserted that when they go to Madinah they would drive out the Muslims from there. Thus, they ridiculed the Mulims as debased. Allah said about them :

وَلِلّٰهِ الْعِزَّةُ وَلِرَسُوْلِهٖ وَلِلْمُؤْمِنِيْنَ وَلٰكِنَّ الْمُنٰفِقِيْنَ لَا يَعْلَمُوْنَ

And might belongs to Allah, and to His Messenger and the Believers, but the hypocrites know not. (Al-Munafiqun, 63:8)

Worship will bring pleasure

It is true that there are thorns around Paradise but they are really trials. When one approaches them, Allah turns them into flowers. These very obligations which one finds difficult to meet become then a source of happiness and one is drawn towards worship instinctively. Thus, we have the saying of the Prophet ﷺ قرة عيني في الصلوة "I find the

coolness of my eyes in prayer." In other words, "though prayer is a form of worship, Allah has given me pleasure in it which overshadows every worldly pleasure."

The difficulty faced in fighting sin

In the same way, one certainly finds it difficult to forgo sin. It requires great determination. In spite of that if anyone convinces himself that he is giving up sin for the sake of Allah and that he forgoes his desires for the pleasure of Allah though he might undergo untold self-control, yet he will find pleasure in the end in overcoming his desires. He gets pleasure in fighting sin if he does it for the sake of Allah.

Why does a mother face suffering for her child

Imagine it is a cold, wintery night. A mother is cuddled with her child in a warm blanket when it urinates. She does not mind the weather but casts the blanket aside and changes the clothes of her child, washes the bed covers in cold water and gets the child to sleep again. In fact she gets pleasure in doing these things for her child although these things are not easy to do otherwise. If anyone were to suggest to the woman that if she gave away her child she would save herself the trouble, she would certainly say that she was ready to suffer much more trouble for the sake of her child but she was not prepared to give it away. Why should she say so? It is because she loves her child and she can go through graver hardship for her love, and she would draw pleasure from it. In the same way, if a person loves Allah, he is prepared to give up his desires and he gets more pleasure through giving up his desires than he would have had in getting them.

Think of paradise and the Hereafter

The holy Prophet ﷺ has enumerated the blessings and bounties available in Paradise and the Qur'an has described them throughout its passages. They have been enumerated and described that man may try to get them and that he may overcome the thorny fence surrounding it. Therefore, our religious mentors have prescribed a method to achieve them by imagining the blessings and thinking about them. Mawlana Thanavi رحمۃ اللہ علیہ has said, "Every Muslim must sit down every day for a while and think about the Hereafter and let his imagination picture life particularly in Paradise. He must imagine, death and burial in the grave: "People have buried me and return to their homes. I am in the *Barzakh* (the life in the grave before the Hereafter), then it is the Hereafter, the reckoning takes place, the *sirat* is being crossed over, Paradise on one side and Hell on the other." He must then think of the bounties in Paradise, the punishment in Hell. Let him do it a little while every day." This is necessary because we are occupied in our worldly pursuits and neglect the thought of the next life. It is our belief that we have to die one day and there is a next life. It is not enough to believe, but we have to keep ourselves aware of that and prepare ourselves for that. It is the awareness and preparedness that prompts man to obedience and to shun sin. So, we must devote some time everyday to contemplate and picture ourselves in the next world.

If we think of the Hereafter occupied as we are in worldly pursuits, and ready ourselves for that life, we will be inclined to be obedient and to avoid sin. This was the

purpose of recounting the blessings of Paradise whose bounties are found mention in the Qur'an and *Hadith*. May Allah cause us to prepare ourselves for the next life. *Aameen!*

وآخر دعوانا ان الحمد لله رب العالمين

Series: 91

THOUGHT OF THE HEREAFTER

DARUL ISHAAT URDU BAZAR KARACHI

Introduction

On 14th March 1988, Mawlana Mufti Muhammad Taqi Uthmani مدظلهم spoke at the Jami' Masjid Haqqaniyah, Sahiwal, Sargodha after the 'Isha prayer. The occasion was the second great assembly of the *siyanatul Muslimeen*. The Mawlana is the teacher of *Hadith* at, and vice President of, Dar ul-Uloom, Karachi and Justice of the *Shari'ah* bench of the Supreme court of Pakistan.

He spoke on the subject of the "Thought of The Hereafter" and Hafiz Abdul Ghafur Tirmizi and Hafiz Ghulam Rasul, honorary workers of the Majlis were instrumental in getting the Mawlana's address printed (in Urdu).

Thought Of The Hereafter

الحمد لله نحمده و نستعينه ونستغفره و نؤمن به و نتوكل عليه ونعوذ بالله من شرور انفسناومن سيأت اعمالنا من يهده الله فلا مضل له ومن يضلله فلا هادى له و نشهد ان لا اله الا الله وحده لاشريك له ونشهدان سيد نا و سندنا و نبينا ومولانا محمدا عبده ورسوله صلى الله تعالى عليه وعلى اله واصحابه وبارك وسلم تسليما كثيرا كثيرا

اما بعد !

فاعوذ بالله من الشيطٰن الرجيم بسم الله الرحمن الرحيم

بَلْ تُؤْثِرُوْنَ الْحَيٰوةَ الدُّنْيَا وَالْاٰخِرَةُ خَيْرٌ وَّاَبْقٰى (سورة الاعلى: ١٧٠)

امنت بالله صدق الله مولانا العظيم وصدق رسوله النبى الكريم ونحن على ذلك من الشاهدين والشكرين والحمد لله رب العلمين

Praise belongs to Allah. We praise Him and seek His help and ask for His forgiveness. We believe in Him and place our trust in Him. And, we seek refuge in Allah from the evil of

our souls and mischievous deeds. He whom Allah guides there is no one to mislead him and He whom he leaves astray there is no one who can guide. And, we bear witness that there is no one worthy of worship except Allah, the One by Himself and the One who has no partner, and we bear witness that Sayyidina Muhammad is His slave and His Messenger. May Allah bless him and his family and companions and may He favour him and give him peace, a complete peace in abundance.

I seek refuge in Allah from the accursed devil. In the Name of Allah, the Compassionate, the Merciful.

"Nay, but you (O mankind) prefer the life of this world, while the Hereafter is better and more enduring." (Al-A'la 87:16-17)

I have believed in Allah, our Great Protector who has spoken the Truth and so has His Messenger, the noble Prophet, spoken the Truth, and we are over that grateful witness. All praise belongs to Allah, Lord of the worlds.

Our weakness

The verse that I have quoted is from *surah Al-A'la*. It is the distinction of the Qur'an that the smallest of its verses though few in words is deep in meaning. The smallest of its verse is enough to guide man all his life, and this is a small verse in which Allah tells man that although he prefers the life of this world, the Hereafter is better and more enduring.

In this verse Allah points out to the basic weakness of mankind.

It is a weakness that may cause destruction in every field of man's life. Allah named the weakness and its remedy too. He did all that in two small sentences. He showed the defect in man and He also showed how it is repaired. The first clause is:

بَلْ تُؤْثِرُوْنَ الْحَيٰوةَ الدُّنْيَا ٥ وَالْاٰخِرَةُ خَيْرٌ وَّاَبْقٰى (سورة الاعلى، ١٧٠)

"Nay, but you (O mankind) prefer the life of this world."

The basic weakness in man is that he gives preference to the life of this world in every field and in every affair. He thinks in the limited sphere of this life and he is always concerned with betterment, success and happiness in this life. Over what does he prefer this worldly life? It is over the life of the Hereafter after his death. This is his weakness and what is the cure?

Cure of the weakness

He must ponder over it a while. His thinking is restricted to the life of this world. He wishes to have a beautiful home, a lot of wealth, prestige, name and fame and high office. He does not distinguish between the lawful and the forbidden for the sake of these things and he also quarrels, fights and kills his fellow man to acquire these things. But, he does not consider how long this life will last. He does not realise how good the next life could be-better than this life and lasting.

No happiness is perfect

Man must know that no happiness of this life can be perfect. There is always sadness with happiness, or worry with grief is attached to happiness. A man may have delicious food before him and he may be hungry too but he has a worry on his mind so he loses his appetite. Similarly, there is no happiness in the world that can be perfect.

Man supposes that if he amasses large wealth, he will live peacefully and be content. Let him look around. Let him peep into the lives of millionaires. They may have prosperous businesses, large factories, a fleet of cars, palatial houses, a retinue of servants, in short, every means of comfort. But, sleep alludes them and they use sleeping pills to get a night's sleep.

They may lie on comfortable beds in luxurious, air-conditioned rooms but they cannot get sleep. In comparison a labourer or a farmer who lacks these luxuries lies down on his cot using his hands instead of a pillow and gets sleep at the very moment he lies down and wakes up after eight hours. Let man compare which of the two spends a better night, the millionaire or the labourer? Thus, it is the work of Allah that no pleasure in this world is perfect, no luxury unimpaired. Every happiness has with it a sorrow and every grief has with it a pleasure.

Three worlds

Allah has created three different worlds. In one of these, there is pure happiness, nothing but luxury, and taste of sadness is unknown there, sorrow is not found. That place is Paradise. It lacks grief and sorrow and has no room for worry and anxiety.

Another of the worlds created by Allah is the place

of sadness. It has nothing but sorrow and pain. There is worry all round and grief everywhere. Happiness is unknown there as is comfort lacking. It is Hell. May Allah be merciful to us and preserve us from it. *Aameen.*

The third of these three worlds is the earth. Here sorrow and happiness are mingled. We can find here sorrow as well as happiness. There is luxury here, comfort in abundance but also pain and difficulty. This world has both the things. Anyone who hopes to be safe here from grief and sorrow and for nothing to go against his wishes lives in a fool's paradise.
He cannot get these things in this life. Ordinary people aside, The noble Prophets عليهم السلام had to endure difficulties, pain and grief, and these people were the nearest to Allah!

If anyone were to receive only comfort and happiness in this world, then it would surely have been the most beloved of Allah, the Prophets عليهم السلام. But, they too had grief and they too faced difficulties. Rather, the Holy Prophet ﷺ said:

اشدالناس بلاء الانبياء ثم الامثل فالا مثل

"Of men, the severest of trials fall on the Prophets. Then on those who toe their line and then on those who are like them."

Thus, no happiness in this life is perfect and no pleasure either. Whatever happiness befalls one it is not enduring. No one knows if his happiness will last until the next moment. He could be without it after an hour, a day, a month, or a year. Neither happiness nor grief is prefect.

Happiness in the Hereafter will be Perfect

Allah has said that the life of the Hereafter is better which means it is perfect. Therefore, its luxuries are also perfect and its blessings are also perfect and the happiness there also perfect and enduring. It will never end. The bounties once received will be at the receiver's disposal for ever.

It is the synopsis of a *Hadith* that if anyone gets something to eat here in this life and he likes the food, he will eat it until he is satiated. After that, he will not be able to eat it even if he is induced to eat or is offered a prize if he does eat. He will dislike the food then. This is because he has reached the limits of his stomach and there is no possibility he can put in more. But there will be no such thing in the Hereafter. The taste for food will be lasting and perfect while the life of this world is not only worse it is also fleeting. In spite of that, man prefers this life and occupies himself day and night in its affairs neglecting the Hereafter.

If we ponder over this verse, we will see that Allah has shown us the cause of our weaknesses and the cure for that. What is the cause?

Death is certain

Nothing in this life is as certain and as agreed upon as the certainty of death and the consensus on it. There is nothing else more certain. It is such a thing that not only a Muslim but even an unbeliever agrees upon that some day he will die. No one has proposed so far that man will not die. There are men who deny the existence of God and there are those who do not believe in Him but there has not been anyone so far who denied that death is certain. The greatest of athiests, the staunchest of deniers of Allah

have not dared say that death is not certain. There is a difference of opinion in every other belief or idea but this is something on which all are agreed. Everyone subscribes to the fact that death is certain, that he will die. Everyone is also agreed that the time of death is unknown. There has been progress in scientific knowledge, man has travelled in space and been to the moon, he has invented the computer, built the robot but no scientist can say when a man will die.

Science and all knowledge have ceded on the question of the time of death. But, it is very surprising that in spite of the certainty of death and the ignorance of the time of death, man continues to ignore and neglect death. Let us all examine ourselves. Is it not that day in and day out each of us is occupied from the time we awaken to the time we go to sleep, we are in various worldly pursuits: business, employment, labour farming, and a variety of thoughts all about worldly pursuits. Does one ever concentrate on being buried and what will happen thereafter?

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The case of the Saint Bahlul

There has passed a saint by the name of Bahlul. He was called *Bahlul Majzub*. He was a *majzub* (deranged in a benign way, presumably from an overpowering perception of Divine Reality; mad in some way but possesses an aura of sanctity-the Concise Encyclopaedia of Islam). His words were full of wisdom and that is why people called him Bahlul (the wise).

He lived in the times of Harun al Rashid. Sometimes. Harun al-Rashid laughed at him, and he had given standing instructions that whenever Bahtul Majzub wished to see him he should be allowed to walk in and not

be stopped. One day, he did come in directly to Harun al-Rashid as was his wont and the latter pulled his leg as was his habit. He had a staff in his hand which he gave to Bahlul saying, "I give it to you as a trust and ask you to pass it on to anyone you meet in this world who is a greater fool than you telling him that it is a gift from me." He meant to tell him that there was no one in the world more foolish than him (Bahlul). Bahlul kept the staff with him. Much time passed away, months and years went by. Harun al-Rashid fell ill and was bed ridden. His doctors disallowed him to get up from his bed.

Bahlul went to see him. He asked "Commanders of the Faithful, how are you?" He said, "Bahlul, what shall I say? I forsee a lengthy journey ahead." "Journey to what place O Commander of the Faithful?" "To the Hereafter." Bahlul asked, "So, how many of the forces have you sent there before hand, and what equipment?" Harun al-Rashid said, "Bahlul, what kind of words you utter? That is a journey where you do not send an equipment ahead nor any soldier or guard." He asked "Then tell me when will you come back?" "Again you talk nonsense. That is the journey to Hereafter. No one returns from there."

Bahlul then said, "O! It is a long journey from which no one returns and no force is sent ahead!" "Yes, Bahlul! That is such a journey." "Commander of the Faithful! I have got a trust placed by you with me for a long time. You had asked me to give it to anyone more foolish than myself and today I do not find one more entitled to the staff than you. I had observed that even when you undertook a small journey you sent an advance party to prepare the road ahead and set up stations for you, but now you will set foot on a long journey for which you have made no preparation although you will not return from there! So, I find only you more

foolish than I am. This staff is for you alone."

Harun al-Rashid wept on listening to this and said, "Bahlul I used to think of you as mad. But, I find none wiser than you."

Remember Death

It is a fact that we make huge preparations for an ordinary journey and talk a lot about that. However, as for the final journey of which we know beforehand and which we will undertake all of a sudden, we make no preplanning. We may wonder how things will progress without us- what will become of our families and our business? Yet we are not willing to think of that and make preparations beforehand. We shoulder so many funerals, lower our dear ones into the graves and throw dust on them but we suppose that we are not concerned with what has happened to them.

The Holy Prophet ﷺ has said,

"Frequently remember that which eliminates pleasures."

We must examine ourselves how much time we spend out of the twenty four hours in remembering death.

In short, the Holy Prophet ﷺ has told us in this *Hadith* that our fundamental weakness is that we neglect the Hereafter in our minds but have it before our eyes. We worry about this life all the time till all the difficulties of our lives will vanish. It is because our minds revolve round this life alone that every crime is committed, there is restlessness and corruption all over. Our minds do not look at the Hereafter. We play foul only that our lives may improve but we do not worry about what will happen after we die.

The Holy Prophet ﷺ led us to this thought and the examples of peace and contentment during his lifetime

were the result of this thinking. Everyone had the thought of Paradise in his mind and the standing before Allah. With such reflections whatever man does are pleasing to Allah and he does not waver.

An incident with Sayyidina Umar Faruq رضی الله عنه

Sayyidina Umar رضی الله عنه was the second righteous Caliph and he ruled over half the world. The Greak Emperors like Chosroes stood in awe of him. He was once travelling somewhere and was dressed in ordinary clothes and no one could recognize him. As he travelled, he felt hungry and there were no restaurants or inns in transit in those days. However, he saw a shepherd tending sheep so he asked him for some milk to satisfy his hunger and charge him for it if he liked.

The shepherd said, "I would have fed you milk surely but the sheep do not belong to me. These are a trust with me and as long as I do not have the owner's permission I cannot give you the milk.

Sayyidina Umar رضی الله عنه was not only a Ruler but also a teacher and guardian. He looked after his people and examined them too. So, he put the shephered to test and suggested to him to sell him one of the sheep so that he may drink its milk and slaughter it if necessary while the shepherd may keep the agreed price. "When the owner asks, you may tell him that a wolf devoured it and he will believe you. This way you will stand to benefit and I will get the milk to drink and the sheep also."

As Sayyidina Umar رضی الله عنه finished speaking, the shepherd exclaimed loudly, "O man! Where then is Allah?" 'Sayyidina Umar رضی الله عنه said, "As long as people like you are found in this Ummah, it will continue to

prosper."

It is the thought of the Hereafter that persuaded the shepherd in the loneliness where he grazed sheep to remember that he will have to face Allah. If he had done wrong and agreed to sell the sheep then he might have earned some money but he would have had to answer for that in the Hereafter.

Another incident with Sayyidina Umar رضی اللہ عنہ

It was the practice of Sayyidina Umar رضی اللہ عنہ that he made rounds of the city at night. Once, on one of his rounds he stopped near a house where he overheard a mother and daughter speaking to one another. The mother said, "It is time to milk the cow but since it gives less milk these days you must add water to it." The daughter said, "Mother, I will not do that because the Commander of the Faithful has prohibited one from doing that."

The mother said, "He may have passed the order but he is not here at the moment. He must be sleeping now. He will never know if you added water to milk."

"Yes mother, he may not know. Yet the Amir of the Amir ul Mu'mineen does see us. If He does see us then how may I do what you say?

Sayyidina Umar رضی اللہ عنہ heard this conversation. In the morning he enquired about the girl. He then called her and married her to his son. It is from this couple that later a Commander of the Faithful, Umar bin Abdul Aziz رحمۃ اللہ علیہ was born.

Thought of the Hereafter

This is the mind that knows that والاخرۃ خیر وابقی "the Hereafter is better and more enduring." When this thing is well grasped then the hand will not stretch to commit a

wrong. Everyone will do such things as lead to Paradise and shun those things that displease Allah.

This is the purpose of the verse. It wants us to know that our efforts are directed towards the furtherance of this world and it wants us to observe how many people die and are buried in their graves. One day, it is going to be our turn. What will happen inside the grave has been described by the Holy Prophet ﷺ and he has told us also what will happen after that. The Qur'an frequently tells us about the Hereafter and the *Ahadith* of the Holy Prophet ﷺ explain in detail what will happen in the Hereafter. This has been done so that we may prevail over the thought of the Hereafter, yet we do not set aside any time to ponder over it.

How may we develop this thought?

How is that we may suppress the desire for this life? How may we develop thought for the next life? How may we think on the same lines as the shepherd? How may we see as the young girl saw?

There is only one way for that. It is to join the company of one who has the Hereafter in mind and who fears the standing before Allah. We must adopt his company, keep ourselves with him, sit with him and listen to him. He will instill in us the reflection of the Hereafter.

It was this very companionship that changed the lives of the noble Companions رضی اللہ عنہم. They were the very ones who fought each other on flimsy worldly matters. They were those who fought a war for forty years over the young of a chicken. They had fought for the sake of wells, land, sheep and animals. They slit each other's throats for these petty things and they chased each other for these things. But, once they gained the company of the Holy Prophet ﷺ they gave up the worldly life to the extent

that they left their belongings in Makkah and migrated to Madinah bare handed.

The condition of the Companions رضی اللہ عنہم

The Ansar (Helpers) of Madinah offered half of their properties to the Muhajireen (migrators) from Makkah telling them that they were their brothers. But, the Muhajireen said that they would not take that. They said that they would work on their lands and were willing to accept a share in the produce. Where had their craving for the world gone?

Picture this scene. It is a battlefield. *Jihad* is in progress. Death is being witnessed. Someone recalls a *Hadith* that the Holy Prophet ﷺ said, "If anyone is martyred in the cause of Allah then he will grant him high ranks of Paradise." Someone asked, "Did the Messenger of Allah really say so?" The narrator confirms that indeed he had heard this with his own ears the Prophet ﷺ had said that and that he had remembered it, the enquiring Companion says, "Well, now it is forbidden for me to live without *Jihad*." He dashes among the enemies, sword in hand. An arrow pierces his chest and he sees blood spring out of it and exclaims فزت ورب الكعبه "By the Lord of the Ka'bah, I am victorious, today!" (I have attained the goal!) .

These were the people who had craved for the world and loved it but the company of the Holy Prophet ﷺ put the desire for the Hereafter in their hearts and minds.

The firm Faith of the Magicians

The Qur'an tells us about Sayyidina Musa عليه السلام. When he invited Fir'awn (the Pharaoh) to believe, he showed him a sign by throwing his staff on the ground and it turned into a serpent. The Pharaoh ordered that his

magicians must be summoned to counter the miracle. Magicians were called from all over the country and told that they would compete with a great magician and they must defeat him by displaying their craft. The chosen magicians came and although they were among the closest to Fir'awn yet the terms were agreed upon

قَالُوْا لِفِرْعَوْنَ أَئِنَّ لَنَا لَأَجْرًا إِنْ كُنَّا نَحْنُ الْغَالِبِيْنَ (الشعراء: ٤١)

They said to Fir'awn, "Will there be a reward for us if we should be the victors?" (Ash-Shu'ara, 26:41)

The time of the competition drew near. The magicians stood before Sayyidina Musa عليه السلام and threw down their ropes which turned into serpents moving about. Allah inspired Sayyidina Musa عليه السلام to throw down his staff and as he did it, it swallowed up all the serpents. The magicians knew their magic and they understood that what they had seen was not magic. They knew that he was a Messenger of Allah. As they believed in him and saw him, they benefited from the company of the Prophet. They said all in one voice:

قَالُوْا آمَنَّا بِرَبِّ هٰرُوْنَ وَمُوْسٰى (طه: ٧٠)

"We believe in the Lord of Musa and Harun." (Ta Ha, 20:70)

Fir'awn, who observed all this, said:

آمَنْتُمْ لَهُ قَبْلَ أَنْ آذَنَ لَكُمْ

"Have you believed in him before I gave you leave." (Ta Ha, 20:71)

He then threatened them with dire punishment

فَلَأُقَطِّعَنَّ أَيْدِيَكُمْ وَأَرْجُلَكُمْ مِنْ خِلَافٍ وَلَأُصَلِّبَنَّكُمْ فِيْ جُذُوْعِ النَّخْلِ وَلَتَعْلَمُنَّ أَيُّنَا أَشَدُّ عَذَابًا وَّأَبْقٰى (طه: ٧١)

"So I will certainly cut off your hands and your

feet on opposite sides, and I will certainly crucify you upon the trunks of the palm-trees, and you will certainly know which of us is severer in chastisement and more abiding."(Ta Ha, 20:71)

These were the same magicians who had demanded and settled terms with Fir'awn before the competition and who had stood up against Sayyidina Musa عليه السلام, who no longer demanded their wages but were now faced with the hangman's noose. Fir'awn threatened to cut off their hands and feet. In spite of that they said:

قَالُوْا لَنْ نُؤْثِرَكَ عَلٰى مَاجَآءَ نَا مِنَ الْبَيِّنٰتِ وَالَّذِىْ فَطَرَنَا فَاقْضِ مَا اَنْتَ قَاضٍ (سورة طٰه : ٧٢)

"We shall not prefer you over what has reached us of the clear proofs, nor over Him who has created us. So decree what you will (like to) decree." (Ta ha, 20:72)

"We cannot prefer you or your wealth and kingdom over the miracles we have seen and you can only decree concerning the life of this world." You may cut off our hands or feet, or you may send us to gallows-your decision will be limited to the life of this world but what we have seen concerns the Hereafter, the everlasting life.

This was the behaviour of a people who were overtaken by change in a moment-a little while ago they demanded wages but soon thereafter they were ready to go to the gallows. How was the change brought about? It was faith coupled with faithful company.

Advantages of good company

Therefore, when believing persons get the right company, it brings about a revolution in the hearts. It eliminates craving for the world and replaces it with the thought of the Hereafter. As this happens, the qualities of man are brought out and highlighted until then he is not a man but an animal. His only aim, until then, is to amass worldly favours even at the cost of human lives. There is no other way to derive human qualities except by thinking of the Hereafter and this is achieved only by keeping the company of those who reflect on the next life. The only way to be religious and to fill our lives with religion is to remain in the company of men devoted to Allah, who meditate on the Hereafter. Their company will inspire us to reflect on the next life. May Allah, through His mercy, grow this conduct in us and solve all our difficulties. *Aameen.*

The situation today

Today, we are faced with difficulties all round. There are the police, the courts and other forces to solve our difficulties, but these government offices do not move without being bribed. To fight that an anticorruption force is established. The result is that the rate of bribe is doubled because a new partner joins the bribe receivers. Does this mean that a force upon force, a check upon check, a supervisor over a supervisor should be established? Instead of bribery being eliminated, it would be increased. The reason is that those who are appointed to overlook have before them–like those whom they are to watch–the life of this world. All of them hope to better their lives–each wishes to have a better house, a better car, better clothes, and so on. I can assure you that without the fear of Allah

and without the fear of the day of reckoning, no amount of police force, anticorruption forces, law-enforcement men and courts can solve our problems. The U.S. is said to be the most civilized country, most educated, wealthiest, most advanced in science and technology, a centre of learning, their police is always alert and cannot be bribed, their police arrives within three minutes of being called–yet when I visited there I was advised not to wear my watch or keep much money with me. There is always a risk of someone snatching a watch or robbing you! To do that he may even kill his victim. The alert police is helpless! The courts and other government agencies are mere witnesses. On the one hand, they raise the American flag on the moon but their President admits that the biggest problem before them is to fight crime. Iqbal has said:

ڈھونڈنے والا ستاروں کی گزر گاہوں کا
اپنے افکار کی دنیا میں سفر کر نہ سکا

جس نے سورج کی شعاعوں کو گرفتار کیا
زندگی کی شب تاریک سحر کر نہ سکا

(The one who discovers the path of the stars, cannot Journey through his own thoughts. He who subdues the rays of the sun, cannot light the darkness of the night of his life.)

We observe this picture and will go on observing it. We will continue to observe it as long as we do not place our brow on the feet of the Holy Prophet ﷺ, as long as we do not follow his guidance and let the thought of the Hereafter overshadow our minds.

Our problems will never be solved no matter how many laws we enact or how many departments we set up to enforce the laws. The only solution is to sit with the men of

Allah, to listen to them and learn about the Hereafter from them.

May Allah cause us to realise the truth, to meditate on the Hereafter and to give up the race for the things of this world.

May Allah let us enjoy the company of pious, religious men, *Aameen!*

وآخر دعوانا ان الحمد لله رب العالمين

Series: 92

MAKE OTHER PEOPLE HAPPY

DARUL ISHAAT URDU BAZAR KARACHI

Venue	:	Jame' Masjid Baitul Mukarram Gulshan-e-Iqbal Karachi
Date	:	30th March, 1997
Time	:	After 'Asr Prayers

Make other People Happy

الحمد لله نحمده و نستعينه ونستغفره و نؤمن به و نتوكل عليه ونعوذ بالله من شرور انفسناومن سيات اعمالنا من يهده الله فلا مضل له ومن يضلله فلا هادى له و نشهد ان لا اله الا الله وحده لاشريك له ونشهدان سيد نا و سندنا و نبينا ومولانا محمدا عبده ورسوله صلى الله تعالى عليه وعلى اله واصحابه وبارك وسلم تسليما كثيرا كثيرا

اما بعد !

فاعوذ بالله من الشيطن الرجيم بسم الله الرحمن الرحيم

عن عبدالله بن عمر رضى الله عنهما قال قال رسول الله صلى الله عليه وسلم احب الاعمال الى الله سرور يدخله على مسلم (المعجم الكبير، حديث نمبر: ١٣٦٤٦)

Praise belongs to Allah. We praise Him and ask Him for help. We seek forgiveness from Him and we believe in Him and place our trust

in Him. We seek His protection from the mischief of our souls and from our evil deeds. He whom Allah guides, no one can mislead and he whom He leaves astray, none can guide. We bear witness that there is no god but Allah, the one who has no partner and we bear witness that Sayyidina Muhammad is His Slave and Messenger, may Allah bless him and his family and his companions and may He favour him and give him peace, a complete peace in plenty.

Sayyidina Abdullah bin Umar رضی الله عنه said that the Messenger of Allah ﷺ has said: "The best of the deeds in the sight of Allah is to please the heart of a Muslim." (Al-Mu'ajjim al Kabir, Hadith # 13646)

Although the line of transmission of this hadith is weak, its text is supported by other Ahadith. The Holy Prophet ﷺ has emphasized in many of his Ahadith, sayings and deeds that it is very dear to Allah to make a believer happy.

Keep My Slaves happy

Maulana Doctor Abdul hayyi رحمة الله عليه used to say that when a worshipper turns to Allah and expresses his love for Him then he seems to hear Allah tell him, "I am not going to meet you in this world but if you love me then you must love My slaves." Those who love Allah must love His creatures and the demand of that love is to make them happy and keep them happy.

To please anyone is like performing The Hajj Akbar

Our society goes to the extremes as far as this behaviour is concerned. We do not exercise moderation. On the one hand, there are some people who attach no importance to making another Muslim happy, nor do they know that it is a from of worship. If anyone pleases another Muslim, or any other person, Allah awards a very great reward for that but we do not realise it. Our elders have said:

دل بدست آور کہ حج اکبر است

"To take the heart of a Muslim in one's hand (that is, to please him) is like performing the great pilgrimage (Hajj Akbar)." It is not without reason that our elders have compared it to Hajj Akbar but it is because to please the heart of a Muslim is a deed liked by Allah.

The result of pleasing other people

If all of us were to obey the teachings of this hadith and each one of us were to make someone else happy then this world will be an example of Paradise. There will be no quarrel, no jealousy and no one will be hurt by another person. Therefore, we must make it a point to make someone else happy even if we have to undergo a little trouble. We must let him be comfortable and happy. The consequence of the little trouble we take will be a large reward in the Hereafter and it will be much pleasing to us then.

It is Sadaqah to meet someone happily

According to a hadith, the Prophet ﷺ has enumerated the different kinds of *sadaqah*. He has said of somethings that they were *sadaqah* (charity). To call

something *sadaqah*, is to say that the reward against that deed is equal to the reward against *sadaqah*. The final words of the Prophet ﷺ in the same Hadith are:

وان تلقى اخاك بوجه طلق

> And if you meet your brother with a smiling face (that is *sadaqah*).

When we meet someone we must feel that he is happy on meeting us. The meeting must cool his heart and this is counted as *sadaqah*.

Therefore, those people who keep themselves aloof when they meet others are the ones who neglect the *Sunnah*. Those who are reserved do not observe the *Sunnah*. The *Sunnah* method is to meet a Muslim brother with happiness and to make him happy too.

Do not make anyone happy by Sinning

We saw people at one extreme who attach no significance to making anyone happy but there are some others at the other extreme who concede that it is a form of worship to please another Muslim and they do it even if they have to commit a sin for that. They will please him and go to the extent of doing something improper. They claim to observe the worship by pleasing someone else in this manner. This is to follow a wrong path because we must please other people in an approved and proper manner. If anyone pleases someone else in an unapproved and improper way then he is displeasing Allah by committing the sin in order to please that person; this is not a form of worship. If out of regard for him, someone sins to please him then he is not following religion and is not observing worship.

The case of the Poet Fayzi

Fayzi was a great poet and writer in the times of the Emperor Akbar. Once he was having his beard shaved at a barber's. Someone passed by and saw Fayzi having a shave, so he said to him:

آغا ریش مے تراشی

"Agha! Are you having your beard shaved?"

Fayzi replied:

بلے! ریش مے تراشم ولے دِلے کسے را نے خراشم

"Sure! I am having my beard shaved but I am not hurting anyone's heart."

He meant to say that he was concerned with what he did and he did not cause ill feelings to anyone else. However. By rebuking him that man had caused him ill feelings. That man said:

ولے کسے نمی خراشی ...ولے دلے رسول ﷺ مے خراشی

"Right, you are not hurting anyone else but you are hurting the heart of the Messenger ﷺ."

Men of Allah keep other people happy

So, it is with some people that they say, "We are making others happy and if we have to commit a sin we will not hesitate." How can they hope to make anyone happy by causing anger to Allah, by disobeying Him and by disregarding His command. It is not a worship that causes Allah to be displeased. The Hadith means to say that we must try to please a Muslim through lawful means. Maulana Thanavi رحمۃ اللہ علیہ explained this Hadith in these words:

"This is a practice like the natural habit of Sufis."

The Sufis are regarded as friends of Allah. They

always think of pleasing every Muslim and this comes naturally to them. Anyone who visits them returns happy, never depressed. This is because they are inspired by Allah to observe the *Sunnah* to please the creatures of Allah.

Maulana Thanavi رحمۃ اللہ علیہ says further:

Do not involve in sin

"There is a condition attached to it. That is: *to give pleasure do not do evil yourself.*"

It means that a man is engaged in giving pleasure to other's and making them happy but because of this he is engaged in evil, disobedience and sin; he must not do this.

The Maulana goes on to say:

"as is the way with those who say that their path is *sulah kul* (everything is right)."

Some people say they believe that 'everything is right' and they will never stop anyone who errs, will not call an evil 'evil' and will not condemn a wrong. This is not correct.

The Maulana says further:

Do not cease to command the approved

"Some people cease to command the approved and forbid the disreputable for this reason."

They fear that if they ask someone to offer prayers, he might be hurt or if they forbid someone else from doing wrong, he may not like it. And they say, "we should not cause ill feelings to anyone."

Maulana Thanavi رحمۃ اللہ علیہ says further:

"Have they not read the command in the Holy Qur'an:

وَلَا تَأْخُذْكُمْ بِهِمَا رَأْفَةٌ فِي دِيْنِ اللهِ

And let not tenderness for the twain seize you

in regard to the law of Allah" (An-Nur, 24:2)

If someone is disobeying the law of the religion and commits a sin then let not compassion for him stop you from censuring him.

Forbid the disreputable gently

However, we must use such an approach to forbid a wrong that causes the wrong doer a minimum of heart burning. We must not use a method that breaks his heart. Instead we must adopt a mild approach. We must be tender, loving, compassionate, well wishing and sincere. It must not be our aim to be spiteful. However, it is not correct to cease forbidding him for fear that he might feel hurt no matter how mild an approach because it is our first duty to please Allah even if it displeases the entire creation.

Therefore, both the extremes are wrong–to neglect altogether and to indulge even if one has to sin.

We must try to please a Muslim. Where the limits of Allah are concerned, and the forbidden and improper are touched, we must prefer to obey the commands of Allah whether the other person feels hurt or is happy. We must obey only Allah and His Messenger ﷺ and not care for anyone else. Nevertheless, we must do our best to adopt a mild and gentle approach.

May Allah cause us to do good. *Aameen!*

و آخر دعوانا ان الحمد لله رب العالمين

Series: 93

DISPOSITION DIFFER ALLOW FOR VARYING NATURES

DARUL ISHAAT URDU BAZAR KARACHI

Venue	:	Jame' Masjid Baitul Mukarram Gulshan-e-Iqbal Karachi
Date	:	30th March, 1997
Time	:	After 'Asr Prayers

Dispositions Differ allow For Varying Natures

الحمد لله نحمده و نستعينه ونستغفره و نؤمن به و نتوكل عليه
ونعوذ بالله من شرور انفسناومن سيأت اعمالنا من يهده الله فلا مضل
له ومن يضلله فلا هادى له و نشهد ان لا اله الا الله وحده لاشريك له
ونشهدان سيد نا و سندنا و نبينا ومولانا محمدا عبده ورسوله صلى
الله تعالى عليه وعلى اله واصحابه وبارك وسلم تسليما كثيرا كثيرا
اما بعد !

عن ابى ذرالغفارى رضى الله عنه قال قال رسول الله صلى الله عليه
وسلم خالقوا الناس باخلاقهم اوكما قال رسول الله صلى الله عليه
وسلم (اتحاف السادة المتقين، ٦: ٣٥٤)

Praise belongs to Allah. We praise Him, seek His help and ask Him for forgiveness. We believe in Him and trust in Him. We seek the

protection of Allah from the mischief of our souls and from our evil deeds. He whom Allah guides, no one can mislead and he whom He leaves astray no one can guide. And, we bear witness that there is no god but Allah, the One, who has no partner and we bear witness that Sayyidina Muhammad is His Slave and Messenger. May Allah bless him and his family and his companions and may He favour him and give him peace, a complete and abundant peace.

It is reported by Abu Zarr al-Ghifari رضی اللہ عنہ that the Messenger of Allah ﷺ said: "Deal with people according to their disposition."

It is also part of religion that a man allows for the temperament of those people whom he come across. He must not do anything that offends them even if what he wishes to do is proper and not forbidden. He must refrain from doing this because it is against the temperament of the other person who might feel uneasy otherwise.

According to social manners as taught by religion *allowances for the temperament of people* is an important chapter. May Allah elevate the rank of Maulana Thanavi رحمۃ اللہ علیہ who explained and highlighted this chapter as a *Sunnah* of the Holy Prophet ﷺ.

Allowance for the temperament of Sayyidina Uthman رضی اللہ عنہ

Thus, we learn from a *Hadith* that once the Holy Prophet ﷺ was sitting in his home. He had a *tahband* (a sheet of cloth) on his waist down and it was raised rather high upto his knees, according to a version. Perhaps, this may have happened before the knee was included in the

prescribed *satr* (The portion that must be covered before other people). Some versions tell us that the knees were covered.

Someone knocked at the door. It was Sayyidina Abu Bakr رضی اللہ عنہ and the Prophet ﷺ gave his permission to him to enter the house. He came in and sat down with the Prophet ﷺ who did not alter his posture but remained seated as he had been, his legs were uncovered. After a while there was another knock and it was Sayyidina Umar رضی اللہ عنہ. He too was asked to enter and he sat down with the Prophet ﷺ who continued to sit as he had been making no changes in his position. There was a third knock after some time. "Who is it"? It was Sayyidina Uthman رضی اللہ عنہ. The Prophet ﷺ immediately covered his legs lowering the *tahband* over them and then said that he may be allowed in. So, he too came in and sat down.

Even the Angels are modest

Someone had observed all this and he asked' "Messenger of Allah, when Abu Bakr رضی اللہ عنہ came in you did not lower your *tahband* but remained seated as you were. You did the same thing when Umar رضی اللہ عنہ came in but when Uthman رضی اللہ عنہ came in, you changed your posture. Why is that?" The Prophet ﷺ said, "Why should I not be modest before a man, before whom the angels also show modesty?"

Perfect in modesty and Faith

The peculiar characteristic of Sayyidina Uthman رضی اللہ عنہ was modesty. Allah had granted him a very high station in this characteristic. He was known as *Kamil ul-Haya wal-Eiman* (Perfect in modesty and faith). The Prophet ﷺ was aware of the temperament of all his

Companions and he knew that Sayyidina Uthman رضی اللہ عنہ was extremely modest. It was not improper to have the legs uncovered upto the knees and that is why he did not cover his legs when Sayyidina Abu bakr رضی اللہ عنہ came and later when Sayyidina Umar رضی اللہ عنہ came, but when Sayyidina Uthman رضی اللہ عنہ came he covered up his legs as he knew that he would feel uneasy because he was very modest. The Prophet ﷺ covered his legs before Sayyidina Uthman رضی اللہ عنہ was asked to enter.

The Prophet ﷺ allowed for the temperament of his Companions رضی اللہ عنہم who were ever prepared to lay down their lives on a mere hint from him. Suppose the Prophet ﷺ had not stirred when Sayyidina Uthman رضی اللہ عنہ had come and remained in the same condition as he was, he would not have raised an objection but the Prophet ﷺ meant to teach us that we must accommodate those with whom we are acquainted. We must make allowance for their temperament. How careful was the Prophet ﷺ in this regard!

Care for the temperament of Sayyidina Umar رضی اللہ عنہ

Once Sayyidina Umar رضی اللہ عنہ presented himself before the Holy Prophet ﷺ and he said to him, "Umar, I have seen a surprising dream tonight. I saw Paradise and a very splendid Palace therein. I asked to whom the Palace belonged and was told that it belonged to you. It appealed to me so much that I wished to enter it and see what the Palace of Umar was like but then, O Umar, I remembered your sense of honour. Allah has granted you with a great sense of honour. I felt that it was not in keeping with Umar's sense of honour to enter it and see it before he does it himself. So, I did not enter it." As Sayyidina Umar رضی اللہ عنہ heard it, he began to weep and said:

اوعليك يا رسول الله اغار

"O Messenger of Allah! Will I do that for you? Will I not like that you enter the Palace before me?"

Consideration for every Companion

This shows that the Holy Prophet ﷺ cared for the temperament of his Companions رضی اللہ عنہم in a very particular manner. He never felt that he was their leader and they his followers, their mentor and they his disciples, their teacher and they his pupils so he could overlook on this point. Rather, he was considerate for the temperament of each of his Companions.

Consideration for the temperament of the Mothers of the Faithful Including Sayyidah Ayshah رضی اللہ عنہا

Once the Prophet ﷺ intended to seclude himself in I'tikaf (observed in the last ten days of Ramadan when one devotes oneself to meditation and worship in seclusion).

Sayyidah Ayshah رضی اللہ عنہا also said that she would like to observe *I'tikaf* with him. While it is not proper for women to observe it in a mosque, they must observe this in their homes, it was different with her because the door of her house opened into the mosque. She hoped to seclude herself next to the door and if the Holy Prophet ﷺ performed his *I'tikaf* next to the door within the mosque, she would not violate the veil. She could always enter her house when it became necessary and return to her place after attending to her needs without marring the sanctity of the *I'tikaf*. So, she sought the Prophet's ﷺ permission and got it.

However, on the 20th Ramadan the Prophet ﷺ had gone out somewhere and when he returned he found some tents raised in the Masjid Nabavi. He asked the people what they were for and was told that the Mothers of the Faithful had erected them. When they learnt that Sayyidah Ayshah رضی الله عنها was observing the *I'tikaf*, the other wives of the Prophet ﷺ decided that they should also seize the opportunity to perform the auspicious worship. So, they got the tents erected for themselves to observe *I'tikaf* in those tents. The Holy Prophet ﷺ felt that the case of Sayyidah Ayshah رضی الله عنها was different from the others because her house was attached to the Masjid Nabawi while the houses of his other wives were at some distance from the Masjid. If they also observed *I'tikaf* then they would have to travel to their homes and back, again and again and that might violate the veil. It was not thus proper for woman to observe the *I'tikaf* within the mosque. So, he said on seeing the tents,

البريردن ؟

"Do these women hope to do some pious work?"

He meant to say that it was not piety that women seclude themselves in *I'tikäf* in a mosque.

I too will not observe *I'tikaf* this year

However, he had already given permission to Sayyidah Ayshah رضی الله عنها to observe *I'tikaf*. The reason for giving the permission was very obvious. The same did not apply to his other wives. If he now allowed her to go ahead with the *I'tikaf* and disallowed his other wives, they would feel hurt that he had let her complete the *I'tikaf*. So, he asked Sayyidah Ayshah رضی الله عنها to forgo the idea of

observing *I'tikaf*. Later, however, he felt that since he had permitted her earlier to observe *I'tikaf* next to the mosque, she would feel bad if the permission was withdrawn. Under the circumstances, he made it known that he would not himself observe *I'tikaf* that year.

Redemption of the *I'tikaf*

We have seen, therefore, that to give consideration to the temperament of the other Mothers of the Faithful, the Prophet ﷺ stopped Sayyidah Ayshah رضی اللہ عنہا from observing the *I'tikaf*. Then to allow for her temperament, he revoked his own decision to perform the *I'tikaf* himself although he had been doing it all his life during the month of Ramadan.

He gave up his regular practice merely to give regard to the temperament of Sayyidah Ayshah رضی اللہ عنہا. This was the first time in all his life that he did so and he redeemed it the following year by observing *I'tikaf* for twenty days instead of the usual ten.

This too is *Sunnah*

This behaviour of the Prophet ﷺ tells us how many concessions he offered to his juniors. Even in explaining a rule of *Shari'ah* he adopted a method that did not offend anyone. He explained the rule, behaved in accordance with its dictates and made sure that no one felt hurt. At the same time, he made it very clear that if a deed is not *fard* or *wajib* (degrees of obligatory duties) but merely *mustahab* (recommended) then one may postpone or forgo observance if it is likely to hurt someone. This behaviour is according to the *sunnah* of the Prophet ﷺ.

The routine of Maulana Doctor Abdul Hayyi رحمة الله عليه

It was the practice of Maulana Doctor Abdul Hayyi رحمة الله عليه that every year throughout the month of Ramadan he observed *I'tikaf* between the 'Asr and Maghrib prayers. He spent the time reciting the Qur'an, remembering Allah through *Zikr*, glorification and supplications. If he had any time after that, he made a long supplication to Allah that ended with the time of *Iftar* (breaking of Fast) at Maghrib. He always advised those under his influence to do the same. In this way, a man could spend his time in the mosque, gain the excellence of *I'tikaf* and continue to observe his routine too. Finally, he could make a long supplication to Allah. This supplication is the essence of Ramadan because the day ends at that time and the moment of breaking Fast draws near when the worshipper seems to have lost strength. In such a situation, prayers are granted as they are made. The Maulana frequently asked those under his influence to follow this practice and many of them continue to observe it to this day.

Spend the time at home instead of at the mosque

Once, one of his disciples said to the Maulana, "Maulana! I followed your directions and spent my time between 'Asr and *Maghrib* at the mosque reciting the Qur'an, occupied in *Zikr* and glorifying Allah. One day my wife complained to me that while I was away from home all the day except this period between 'Asr and Maghrib, I had come to spend this time too away from home. She said that it was during this period that we could talk and have *Iftar* together which she missed ever since I had taken up the new practice. Maulana, now I am confused what I should do:

continue with what you have suggested or please my wife." Barely had he finished speaking when the Maulana said, "Do as your wife says. Spend the time at home. Recite as much of the Qur'an as you can and go through some of the routine, speak to your wife and have *Iftar* with her."

You will get a full reward for that

Then, the Maulana added, "The practice that I have suggested is at best a recommended procedure that is called *mustahab*. But, what your wife has said is included in her rights over you (her husband). You must keeping your self within limits, let her have enjoyment and contentment of heart. Sometimes, it is *wajib* on you (the hasband) to do so. Thus, if you omit the practice I have suggested in order to give your wife her rights, *Insha Allah*, you will not be deprived of the blessings of that practice too. This is because you have given up the practice to allow for her temperament and please her. *Insha Allah*, you will get the same reward that you would have received if you had continued with the practice.

Visiting the sick instead of observing *Zikr*

Mawlana Doctor Abdul Hayyi رحمة الله عليه spoke about a man who was given to observe routine practice of *Zikr* at a particular time when he sat alone by himself and indulged in the thinking of Allah. Once, someone in his family–his father, mother, wife, or a child suddenly fell ill. He could not then devote his time to his routine and had to look after the patient. As a result, he felt very bad about it because all his time was spent with the sick.

The Maulana said, "He must not feel bad about it because to look after the sick is also a form of worship."

Heed the demand of the moment

He goes on to say that religion is really the name for behaving in accordance with the demand of the time. "You must see what you are expected to do. At that time when there was illness in the family it was expected of you that you give up your devotional exercises and nurse the sick. Likewise, while looking after the sick, do not feel deprived of the *Zikr* and remembrance that you were used to do because Allah does not deprive anyone and you have suspended that exercise for a valid reason."

Will not be deprived of blessings of Ramadan

In the same way, Maulana Doctor Abdul Hayyi رحمة الله عليه spoke about a person who becomes ill during the month of Ramadan or goes on a journey. He cannot Fast because of that reason so he is required to redeem the Fasts he missed after Ramadan when he recovers from his illness or returns from his journey. When he redeems the Fasts, the day he keeps the Fast will be as though it is Ramadan for him. He will get the same blessings that are associated with Ramadan. Allah had allowed him to postpone Fasting because he had a valid reason and it does not go with the mercy of Allah to deprive him of the blessings of Ramadan.

Therefore, if anyone suspends his regular devotional exercises for a valid reason then, *Insha Allah*, he will continue to receive its blessings and favours. So, to behave according to the needs of the moment is to observe religion. Let it not be that he says that he set aside a particular time to recite the Qur'an or to observe any other form of worship and so will not attend to the dying or the sick. Such behaviour is contrary to religion. Religious conduct is to behave according to the dictates of time and to attend to one's duties.

Do not compell anyone unnecessarily

Therefore, we must allow for variations in temperament and when dealing with anyone we must see that our conduct does not hurt him. This conduct is an important part of social education although it is not heeded now-a-days. For instance, if someone is not prepared to do something and we compell him to do it and he agrees to it under compulsion then the poor fellow undergoes much inconvenience because of our insistence. It is possible, we may have sinned in this manner.

How to recommend

Recommendation is very common these days. If we have some relations with anyone then we take it for granted that he will recommend us to someone while this verse of the Qur'an is very clear on that:

مَنْ يَّشْفَعْ شَفٰعَةً حَسَنَةً يَّكُنْ لَّهٗ نَصِيْبٌ مِّنْهَا

Whosoever intercedes with good intercession, his shall be a share of it. (An-Nisa 4:85)

There is great virtue in making a good recommendation, in interceding for a good cause. However, people do forget that a recommendation is virtuous when it is not a burden on the one to whom it is made. If anyone makes a recommendation for a person, he allows for the disposition of this person and pleases him. But, he does not allow for the temperament of the man to whom he recommends. That man will be in a dilemma, not knowing whether to accede to the recommendation coming from an important person or observing his own principles in this regard; if he does not accept the recommendation he fears he might hurt the person who brought him. So, this is not recommendation; it is a pressure. We must keep in mind the

disposition of the other person before making a recommendation.

Maulana Thanavi رحمة الله عليه had a way to make recommendations. He would add to his recommending words, "If this thing is not against your principles and procedure, then you may oblige this man." Sometimes, he also added these words, "If it is against your procedure and you do not do it then I will not mind it in the least." He wrote these words that the person to whom the recommendation was sent need not feel compelled.

Someone visited me and on the basis of our ties he told me that he wanted me to do something, I asked him what it was? He said, "First you must promise that you will do it for me." I told him that I can only promise after I know what I have to do. But he insisted that I must assure him that I will do what he wants before knowing what it is. I asked him, "Suppose that task is beyond me, what shall I do then?" He said, "The task is within your ability." I again asked him to let me know what the task was, but he harped on the same string that I must first promise him that I will do what he wants me to do before knowing it.

I tried to explain to him that a promise can only be made after knowing the nature of the task and not before that. He said, "If you refuse to do as I say then it is against our mutual relationship."

Is that the correct approach? It is the same as applying pressure on someone and insisting that unless he promises to oblige he will not be told what he has to do. Thus, it has become part of our relationships that we intercede for them although it is contrary to the Islamic social etiquettes. It places someone under mental agony and to do that is sinful.

Ties have become customary

In the present times, ties have become mere custom. If one meets the custom then he is said to be upholding demands of relationship. If he does not follow custom then he is guilty of not maintaining the ties. For instance, if anyone invites another man then the invitee must accept the invitation and oblige the inviter even if he has to go a long way and face great difficulty. His circumstances and engagements may not allow him but he is expected to accept the invitation.

The invitation of Maulana Mufti Muhammad Shafi رحمة الله عليه

Maulana Idris Kandhalwi رحمة الله عليه was an esteemed religious leader. He was one of the close childhood friends of my father, Mufti Muhammad Shafi رحمة الله عليه. Once when he came to Karachi from Lahore, he visited the Dar-ul-Uloom to meet my father. The time when he had come was not anywhere near lunch time. My respected father was much pleased with his arrival and he received him very warm heartedly. As the time of his departure drew near, my respected father said "Brother, Maulana Idris! I wish very much that we have lunch together but you stay very far and you have very little time with you. You are going away tomorrow. Now, if I insist that you have lunch with me then that will not be an invitation but an ordeal for you. You do not have enough time and it would cost you at least four to five hours to come all the way here from your lodgings. This will be very troublesome to you. So, I do not invite you although I long to invite you, since I cannot let you go without inviting you, hence I wish to make a small gift to you. The money that I would have spent on inviting you, I present to you as a gift." Maulana Idris رحمة الله عليه took

the gift and placed it on his head saying, "This is a great blessing for me. Honestly, I too wished to have a meal with you and come here for that but I do not have enough time on hand. You have helped me find a way out!"

Ponder over it. If my father had invited him to lunch or dinner, he would have presented an excuse. Then, if my father had insisted that he should come to him, he would have had to spend about five hours for that, and as a result, he would have been unable to attend to the work he had come from Lahore to accomplish. This would not have been an invitation, but an ordeal.

'Love' is to provide comfort to the 'Beloved'

These customs have not only ruined our society today but they have also distanced us from the fine points of religion. Maulana Thanavi رحمة الله عليه has said something very opt and proper. If we get it into our hearts, Allah will cause all our difficulties to be solved. He said, "*Love* is the name of providing relief to the *beloved.* " One does see that he whom one loves gets all the comforts. It is not love to impose oneself over the beloved and satisfy one's own wishes. If the lover is senseless and foolish then his love will cause hardship to his beloved. However, the respected Maulana رحمة الله عليه proposes that it is senseless to suppose that love can cause hardship and "if you love someone then do not make things difficult for your beloved but make them easy and give relief. You will have to forgo your desires and you must give relief."

Whatever is being said is an explanation of the saying of the Holy Prophet ﷺ:

خالقوا الناس باخلاقهم

"Deal with people according to their

disposition."

When we go to deal with someone, we must first examine what his temperament is. We must weigh whether he will be burdened with what we have to do with him. Will he be put to inconvenience? We cannot get these things into ourselves unless we let ourselves have the company of pious men, of religious mentors and eminent elders. This is my personal experience. Maulana Thanavi رحمۃ اللہ علیہ trained his disciples in his *Khanqah* (recluse) how they may allow for variations in temperament of different people. He kept an eye on every action of his disciples and he taught them how they should conduct themselves on different occasions and in different situations.

This *Hadith* was the last of the *Ahadith* on social etiquettes and it tells of the basic points of all rules and all etiquettes. It calls on us to ensure that we do not cause inconvenience through our conduct to anyone. We must be careful about that and pay heed to this behaviour. Before we do anything, we must ensure that our performance does not cause hardship to anyone. We must make allowances for the temperament of other people.

Jigar Muradabadi was a noted poet. He too had the honour to be in the company of Maulana Thanavi رحمۃ اللہ علیہ. He has said something very useful and if we adopt that poem as our guiding principle then it is a summary of the entire social etiquettes of Islam. He has said:

اس نفع و ضرر کی دنیا میں یہ ہم نے لیا ہے درسِ جنوں
اپنا تو زیاں منظور سہی اوروں کا زیاں منظور نہیں

In this life of gain and loss, we have learnt this lesson. We may endure pain and inconvenience to ourselves, but we cannot

tolerate harm or inconvenience to others.

He means to say that we cannot hope for everything to go as we choose in this world. We must be prepared to make a sacrifice with ourselves and endure if things take a turn against our interests and we must endure difficulties. But, we should not be the cause of financial, physical, mental or psychological loss to anyone.

This is what religion teaches. This is the essence of social manners. May Allah help me and all of you to behave accordingly. *Aameen!*

وآخر دعوانا ان الحمد لله رب العالمين